THURSTON COUNTY RAINBOW COALITION

Vol. 4, No. 7 November 1993

Recycled Paper

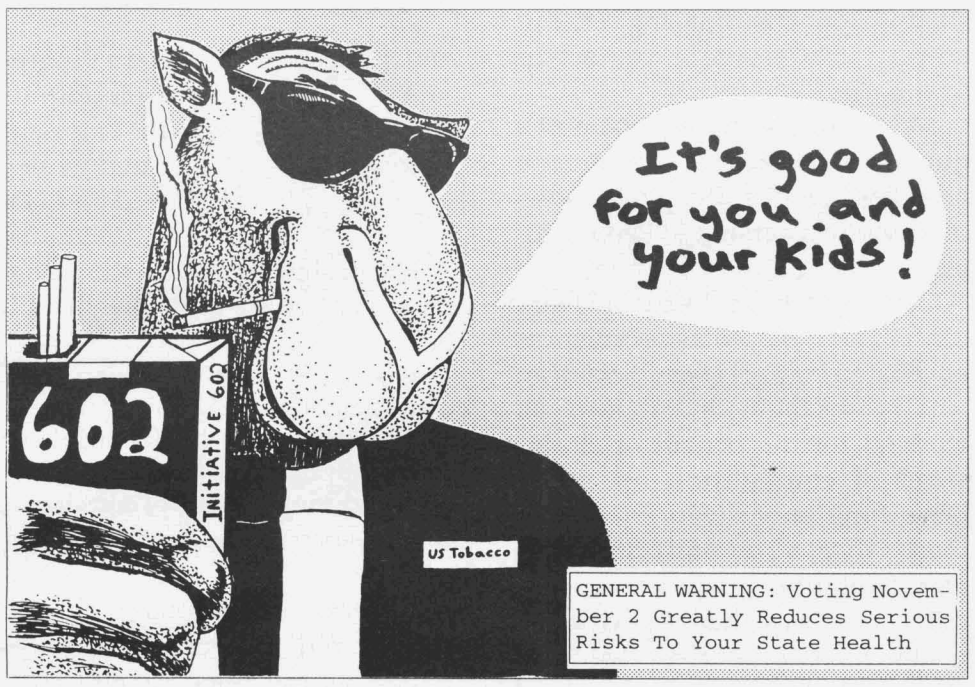
WORKS IN PROGRESS

Free

"Lack of money is the root of all evil." George Bernard Shaw

Teresa Jennings

State Services In Jeopardy
Vote NO on 601/602


It's good for you and your kids!
602
Initiative 602
US Tobacco
GENERAL WARNING: Voting November 2 Greatly Reduces Serious Risks To Your State Health

As November 2nd approaches, we voters must struggle with what could become a turning point in the history of Washington state. We voters will be deciding for our State the revenue constraints of the future. I cannot help but feel a little anxious about the outcome of this decision.

Not long ago, I was speaking with the mother of an autistic child. She shared with me, even though both she and her husband are working at full time jobs, "there is no way that they could replace the services they now receive from the state to care for their son." My sister-in-law in Oregon speaks of similar troubles resulting from tax limitations in their state. She recently had to move from the small town of Scappoose closer to Portland, in order to avail her son of a decent education. Her local school district simply could no longer afford to give a quality education to their children. She was one of many rural Oregonians making that decision.

Cutting back and limiting revenues do just what they say. It means the state will do less. It means needed essential services will not be performed. It means the lifestyle and opportunity differences between rich and poor in this state will widen.

It is important to remember that even if all the complaints brought to the media's attention were rectified, they would not make up the differences in tax revenues that these Initiatives want to create. The anger over waste whether justified or not should not lead us to shooting ourselves, our children, or our elderly parents in the foot.

While there are some differences in specific language, they are not different enough to warrant separate analyses. It should be noted, however, that I-602 is doubly deadly in that it repeals the 1993 tax increases (taxes on cigarettes and liquor, mostly). Both these Initiatives use formulas to determine spending. In neither case is the formula

(Continued page 15)

There is widespread agreement that taxes are unfairly assessed in this state. But these ballot measures do nothing to alleviate that inequity.

WIP and the TCRC Present Civil Rights and Labor Endorsements

Works In Progress and the Thurston County Rainbow Coalition believe we serve the cause of social justice better by publishing other organizations' endorsements. However, the Thurston County Rainbow Coalition is opposed to Initiatives 601 and 602, and sponsored a forum discussion on the initiatives on October 23rd.

WIP and TCRC proudly present the following endorsements made by civil rights and labor organizations. A brief explanation of the respective organizations' endorsement processes are also presented. Remember to vote November 2nd.

The Washington Freedom Coalition (WFC) is a political action group dedicated to defending the civil liberties of Washington's affectional minorities. WFC sent out questionaires to candidates, reviewed them and did a few follow-up phone calls. Endorsement was by majority vote of the six or so individuals who participated in the endorsement process. "None" means no responses were received from the candidates for these positions. If you have any questions about WFC, please contact them at (206) 943-4662 or at PO Box 7703, Olympia, WA 98507.

The Washington Federation of State Employees (WFSE), of the American Federation of State, County, and Municipal Employees (AFSCME) -Local 443-AFL-CIO, endorsements require a vote from the membership. Local 443 can be reached at PO Box 105, Olympia, WA 98507 • 357-9209.

Thurston-Lewis Counties Labor Council, AFL-CIO sends out questionaires to candidates about union and union related issues. The returned ones were then reviewed by the dozen or so council members present, and after hearing the candidates briefly speak decided by majority vote whom to endorse. Thurston-Lewis Counties Labor Council can be reached at PO Box 66, Olympia, WA 98507.

Position	Candidate	WFC	WFSE	Labor C.
Initiatives 601/602		NO	NO	No
Port of Olympia Commissioner	Aaron Owada		✔	✔
Lacey City Council				
Position 1	Hilton Tabler	None		
	Nancy Peterson		✔	✔
Position 4	Kay Boyd	✔	✔	
Position 5		None		
Position 6		None		
Position 7	Herb Jones	✔		
Olympia City Council				
Mayor	Bob Jacobs	✔		✔
Position 4	Cora Pinson	✔	✔	✔
	Pat Cole			✔
Position 5	Holly Gadbaw	✔	✔	✔
Position 6	Margaret McPhee	✔	✔	✔
Position 7	Jeanette Hawkins	✔	✔	✔
Tumwater City Council				
Mayor	Ralph Osgood	✔	✔	✔
Position 4	Jerome Morrissette	✔		✔
Position 5	Tom Best	✔	✔	✔
Position 6	Heidi Skaramuca	✔		
Griffin School District				
Position 4	Cindy Kay Hough			✔
North Thurston School District				
District 2	Chuck Namit	None		
District 3	Thelma Jackson	✔		
Olympia School District				
District 3	John McGee	✔	✔	✔
	Jane Field			✔
District 5	Barbara Fay Roder			✔
	Jerry Goebel	None	✔	
Tumwater School District				
District 1	Corinne Tobeck	✔		✔
District 4	Elie Halpern	✔	✔	✔
District 5	Roxanne Lieb	✔	✔	✔

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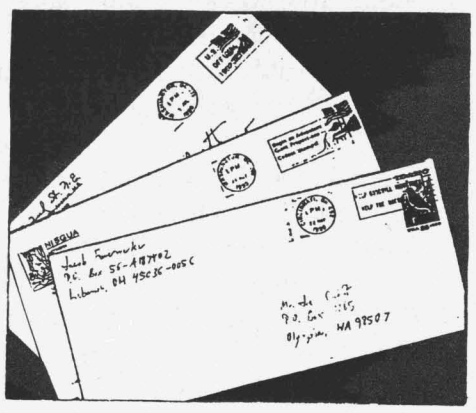
Arab Americans, A Hidden Minority Page 14

Letters



Socialism Now!

Dear Sir,

I am writing in response to "Open Response to Poverty" by Marvin Saillard, October issue.

Mr. Saillard's theory is commendable for trying to get rid of poverty by taxing land, but that is as far as it goes.

The political capitalist state (bought lock, stock and barrow by the capitalists) serves the capitalist class. The capitalist class does not look kindly on being taxed in the manner Mr. Saillard suggests, as the only purpose of capitalism is to make as much profit as possible.

If the political state was looking out for all workers and wanted to end poverty why not increase *all* workers wages to $15.00 or $20.00 per hour and stop using the printing presses to make money with nothing to back money up, which causes inflation. (Robbery of savings) the *only* cause of inflation.

As there is no profit in helping the victims of poverty the capitalist class grudgenly supports the victims with a few crumbs (food stamps, low cost housing, etc.) to keep a docile reserve of workers for future use.

Mr. Saillard's idea is just one of a number of patches that has already been applied to a decaying system of private ownership to keep it going.

Capitalism has to be cut out like a cancer and replaced by socialism as advocated by Karl Marx. Socialism will assure the cooperation of all workers for the benefit of all, instead of competition for profit benefitting only a very few. Only then will poverty end as well as war, pollution, prejudice, greed, crime, etc. Only then will workers get the full value of their labor and not one part for themselves and eight parts to their capitalistic exploiters.

Yours Truly, Milton A. Poulos

Cash Award in "Redesign *Works In Progress* Flag Contest"

PO Box 295
Olympia WA 98507

THURSTON COUNTY RAINBOW COALITION Vol. 4, No. 5 September 1993 Recycled Paper

WORKS IN PROGRESS

"Many faint with toil that few may know the cares and woe of sloth." Shelley, *The Queen of Mab* Free

- must include: Works In Progress (large type)
  Thurston County Rainbow Coalition
  Volume and issue numbers
- can use: black and white images and/or text
  Screened and Halftoned images and/or text

The design should aesthetically reflect the multicultural and diverse mission of *Works In Progress* and the Thurston County Rainbow Coalition.

Mission Statement: This organization is dedicated to promoting mutual understanding among diverse cultural groups and providing a voice for peoples disenfranchised by the dominant culture. We encourage the presentation of material by those most affected by exclusionary and unfair practices. Our aim is to explore the meanings of injustice and democratic participation in our society and in relation to the emerging global transition.

The winner will receive $50 cash plus a write-up in the January 1994 issue of WIP. All entries must be received by December 1st. Name and phone number must accompany submissions. All submissions become the property of WIP/TCRC.

Judging will be by the Workers in Progress and the TCRC members.
Call Pat at 705-2726 for more information.
Members of TCRC and the Workers in Progress are ineligible for cash prize.

WIP Schedule

WIP Article submission deadline is Wednesday Nov. 17

Also on that day, there will be a meeting at SPEECH at 7 pm. SPEECH is 218 Fourth Ave. Call 705-2726 for info.

Proofreading Meeting

Tuesday Nov. 23
at 7pm at the Olympia Timberland Library

Policy Meeting

First Tuesdays Nov. 2 & Dec. @ 7pm. Call 357-4705 for place.

For advertising information call ad representative

Dave Campbell at 352-6132

Rates run approx. $7.50/inch

Discounts available

Thurston County Rainbow Coalition

Next meeting:

Nov. 11 7pm

900 East Bay Drive #A-103

Call Jerome at 357-6243 or Evelyn at 357-8463 for more information

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Works In Progress

Mission Statement: This organization is dedicated to promoting mutual understanding among diverse cultural groups and providing a voice for peoples disenfranchised by the dominant culture. We encourage the presentation of material by those most affected by exclusionary and unfair practices. Our aim is to explore the meanings of injustice and democratic participation in our society and in relation to the emerging global transition.

Anti-Discrimination Clause: We will collectively endeavor to be sensitive and respectful to all those oppressed in this society, and their issues. However, if and when we should make a mistake in this regard, we expect to acknowledge it and to express regret for injury or insult given.

The following statement will become part of the Editorial Policy and will be the governing tool for the Anti-Discrimination Clause: *WIP will make every effort to work with the contributor of material considered by WIP to be offensive in order to reach a mutually agreed upon resolution, but WIP reserves the right as a last resort to edit or not print submitted material.*

WORKERS IN PROGRESS

Jerome Johnson
Zachary D. Lyons
Marvin Saillard
Carol Poole
Pat Tassoni
Greg Hohnholt
Scott Yoos
Greg Bye
Dave Campbell
Pat Holm
Evelyn Montague
Marie Smith
Teresa Jennings
Chris Russo
Sylvia Smith
Dave Zink

Works In Progress is a community newspaper sponsored by the Thurston County Rainbow Coalition. Opinions expressed do not necessarily reflect those of the Rainbow Coalition or the Workers In Progress and are solely those of the authors.

Keep those letters and cards coming. Correspondence and articles are always welcome. If possible submit articles on disk (Wordperfect). WIP reserves the right to publish in whole or part all submissions; so for editing purposes please enclose your phone number. Send submissions to Works In Progress, PO Box 295, Olympia, WA 98507.

Howard Zinn to Visit Olympia

OMJP

"... it is important for people to know the extent of class conflict in our history, to know something about how working people had to struggle to change their conditions, and to understand the role of the government and the mainstream press in the class struggles of our past."

Howard Zinn from *Declarations of Independence*.

If you agree with the above quote, you'll love to catch one of the world's premier historians, Howard Zinn, when he comes to town November 10th and 11th to talk about his life and works. This is a chance for three unique opportunities to listen to, talk with, meet, and gain insights from an acclaimed author, playwright, and New Left activist. In these talks Howard Zinn will share reflections on his vast writings focusing on the history of injustice and the struggle for social equality in this country. In addition, he will explore the ways in which historians committed to the dignity of all people should approach writing about U.S. history, the present, and future possibilities.

Howard Zinn grew up on the streets of New York, and was a shipyard worker and Air Force bombardier before getting a Ph.D in history from Columbia University. Mr. Zinn went into the field of history as his "way of understanding and helping to change ... what was wrong in the world." For thirty two years he was a college professor lecturing on history and political science, first at Spelman College and then at Boston University where he is a professor emeritus. Zinn was active in the Civil Rights movement and the anti-Vietnam War struggle, both of which he has written important books on.

...Howard Zinn will share reflections on his vast writings focusing on the history of injustice and the struggle for social equality in this country.

Zinn, a very prolific writer, has written eleven books and over 60 articles. He has also had essays published in another twenty books, and has edited two more. His writings have been translated into eight other languages and he is an excellent playwright. His play, *Emma*, about anarchist feminist Emma Goldman has been produced in New York, Boston, London, Tokyo, and Edinburgh. Among Mr. Zinn's most distinguished books are, *A People's History of The United States*, and *Declarations of Independence*. The *Library Journal* said about *A People's History* that, "Howard Zinn has written a brilliant and moving book from the point of view of those whose plight has been largely omitted from most histories... An excellent antidote to establishment history." Mr. Zinn's book, *The Twentieth Century* was reviewed by *The Philadelphia Bulletin* which said his history is, "about the folks at the bottom." His twelfth book, about his political memoirs, will be out early next year and is the subject of one of his talks here.

For historical fairness, Zinn has argued that "the closest we can come to that elusive `objectivity' is to report accurately all of the subjectivities in a situation." Some people like to call history such as Zinn's "revisionist" but it is simply another truthful historical account from a different perspective than that which previously dominated. Come listen for yourself and see Howard Zinn while he's in town. The dates, times, and locations are listed in the box below. Mr. Zinn's visit is co-sponsored by: OMJP, EPIC, KAOS, Labor Center at Evergreen, Middle East Resource Center, and academic programs at TESC. For more information call Peter Bohmer at 866-6000 ex. 6431.

The Olympia Movement for Justice and Peace meeting:

Nov. 2 7:30pm
TESC Lib 2219

Will discuss plans for the upcoming year.

HOWARD ZINN

Speaks out in Olympia

Author, playwright, and activist Howard Zinn will give the following talks which are,
FREE AND OPEN TO THE PUBLIC

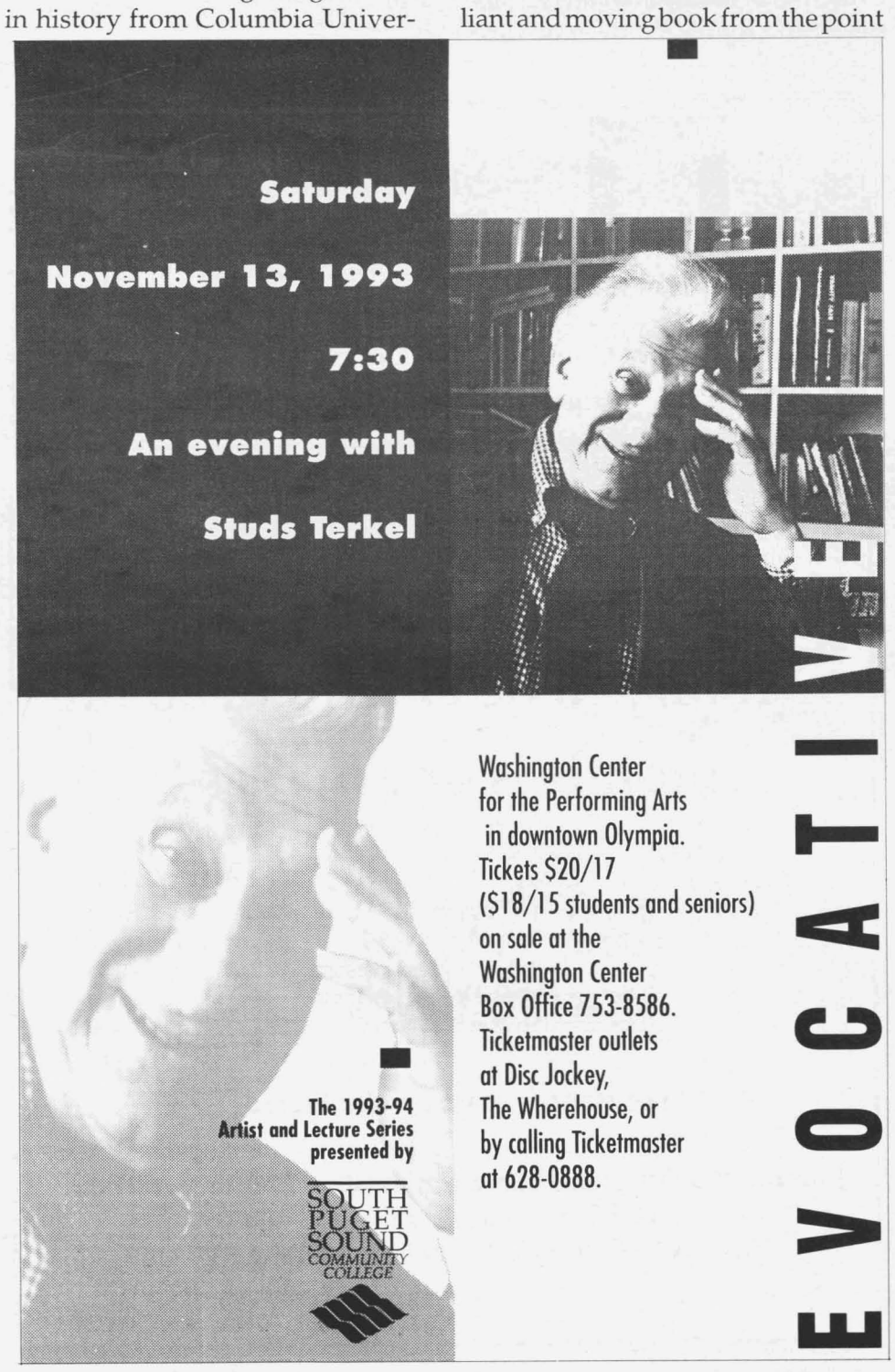
Wednesday November 10th
7 P.M.-9 P.M.
United Churches, 11th and Capital Way
Title of Talk: "The Possibility of Hope: A Personal History"

Thursday November 11th
noon-1:45 P.M.
at The Evergreen State College, Library Lobby
Talk is Titled, "Failure to Quit: Reflections of an Optimistic Historian"

Thursday November 11th
7:30-9:30 P.M.
at The Evergreen State College, Lecture Hall 1
Subject of Speech: "Doing People's History"
This talk will be broadcast live on KAOS 89.3 FM

Howard Zinn will also appear on KAOS for an interview
Nov. 11th at 10:00-10:30 A.M.
and will be at The Evergreen State College's Bookstore
November 11th from 3:00-4:15 P.M.
to talk with individuals and sign books.

For more info please call Peter Bohmer 866-6000 ex 6431.



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Along the Color Line

Beyond Diversity

Dr. Manning Marable

For half a century, we have pursued the goal of "diversity" in higher education, with at best mixed and uneven results. In the 1950s, liberal educators would say with pride that they were committed to the goal of a "color blind" environment. I distinctly recall professors saying to me that they "could not remember" whether this or that student was "a Negro." They fully embraced the liberal perspective of Dr. Martin Luther King, Jr., that individuals should be judged "not by the color of their skin but the content of their character." It speaks volumes about the problems inherent in such a statement, when one realizes that black conservatives like Shelby Steele can simplistically advance the same words today, but for a reactionary purpose.

We should all agree that "color blindness" is our goal. As the great Reggae artist Bob Marley of Jamaica observed, "Until the color of man's skin is of no greater consequence than the color of his eyes, there will be war."

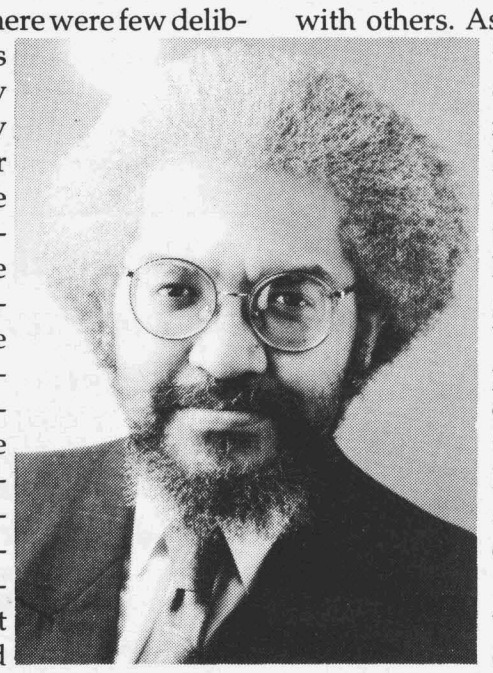
But the question should be, how do we get there? How can we "deconstruct" race? We cannot get there by pretending that "race" and "color" no longer matter, that they have magically declined in significance since the sixties. In a racist society, color symbolizes the inequality of power relations, the ownership of property and resources, between various groups and classes. To end racial prejudice, we must restructure the power relations between people of color and upper-to-middle income whites. This means that we must pursue a "color-conscious" strategy to create the conditions where color is one day irrelevant to determining the positions of power, educational access, health care and to other opportunities of daily life.

In the 1970s and 1980s, the ideal of color blindness gave way to what could be termed "symbolic representation." Liberal educators believed that the recipe for cultural diversity would be achieved by bringing representatives of a new spectrum of interests into the academy--women, racial minorities, physically disabled people, lesbians and gays, as well as others. Programs were established to create new academic courses in women's studies, Black Studies, Chicano Studies, gay and lesbian studies, and Asian-American Studies. Minorities and women were "symbolically represented" with their appointments as counsellors and college recruiters. Multicultural student services centers were established to address perceived concerns of the students of color.

These reforms should have represented a beginning, rather than the end, of a process of education reconstruction on issues of social and cultural difference within the academy. Instead, somehow we have lost our way. And at many colleges and universities, we are actually moving backward.

In a racist society, color symbolizes the inequality of power relations, the ownership of property and resources, between various groups and classes.

One reason is that women and racial minorities were usually hired and subsequently located in the bureaucratic margins of academic institutions, rather that within real centers of power. There were few deliberate programs which actually tried to identify scholars of color and/or female faculty with administrative abilities, to mentor and cultivate them, and to advance them forward. At some institutions, minority faculty occupied a revolving door position, usually at the designated ranks of instructor or assistant professor, never to be tenured or reappointed.



Transcending the old, restrictive boundaries of "diversity" means going beyond the old language of "minority groups" within our colleges and in society as a whole. We must settle for nothing less than the fundamental redefinition of the "mainstream", to be fully inclusive of the broadest range of cultural perspectives, religious and philosophical values, languages and social traditions which reflect all of America.

Going beyond diversity means fostering a cultural dialogue between the representatives of various ethnic groups on campuses which leads to exchange, sharing and cultural synthesis. Universities must go our of their way to create spaces for people of color and other oppressed groups to express themselves culturally, and to dialogue with others. As things now stand, too often we find students of various ethnic backgrounds relating to each other at a polite social distance, never really learning about other groups' experiences. We only begin to appreciate our own culture, when we take to the time to learn what is valuable in someone else's culture.

Going beyond diversity in higher education will require a change in the power relations between people of color, women, and the traditional elites which dominate our universities. By redefining the mission and core content of our education, we can begin to move from the margins to the center.

Dr. Manning Marable is Professor of History and Political Science, and Director of the African-American Studies Institute, Columbia University. Along the Color Line *appears in over 250 publications and 75 radio stations throughout the U.S. and internationally.*

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A Note of Thanks

Jerome Johnson

Earlier in October, the Thurston County Rainbow Coalition held an informal seminar to discuss racism and hate crimes. About thirty people from all walks of life attended, and I'd like to take this opportunity to thank not only my friends of the Coalition, but also those members of the community who were there. It was a gorgeously sunny Saturday, with other activities happening around the county, and it really touched the rock I use for a heart to know that people care enough about theses issues to take the time to work on them. If it happened more often there would be less racism and less hate crime. It took a certain amount of courage--especially for straight white men--to come and listen to the experiences of people of color, of lesbians, gays and bisexuals, of disabled people, with the sincere intent of learning.

I'd also like to warmly thank my two co-panelist, Reiko Cushman and Gary Wessels-Galbreath. Once again they walked their talk, unafraid to leave their offices and get down for some gritty, hands-on civil rights work. Thelma Jackson, Vernon Stoner, Cora Pinson, Ermelindo Escobedo, take note.

After the discussion a very nice woman came up to me and said, "As a white woman, I've become very aware of my skin privilege. What can we do? Would you write about it?"

This woman has already taken the first, most courageous step by understanding the idea of skin privilege, as well as the second, which is taking the time to educate herself in a very direct manner as to the issues of race, hate, homophobia, etc. The importance of these first two steps cannot be overstated; there are many earnest liberals running around trying to "make things better" without having faced themselves in this way, and their efforts will be futile unless and until they do. (These are often the same people who come from meetings/actions bewildered, saying, "I meant well; I was only trying to help"). The woman I spoke with is far ahead of these people and is, in my opinion, ready to go to work as she continues to educate herself.

This woman has already taken the first, most courageous step by understanding the idea of skin privilege, as well as the second, which is taking the time to educate herself in a very direct manner as to the issues of race, hate, homophobia, etc.

One method recommended by Reiko is to challenge bigotry when it happens around you. If you're in the workplace, at a social event, etc., and hear a bigoted comment, approach the person and say, "You know that's a very bigoted remark and I'd appreciate it if you didn't say things like that." Confronting people with their prejudices usually starts the person thinking about what they've said or done. I've used this technique in the past, and one is surprised by the number of people who approach you later and say, "You know, I've been thinking about what I said the other day, and you were right. I'm sorry, and I'll never say anything like that again." Often, this is the first small step that people take in facing themselves and their prejudices--and the long road to civil rights begins with a single step. This method is especially potent when one white person used it with another, or a straight uses it with another straight, etc., because bigots listen better to people who they perceive to be "just like them." Part of their bigotry is shutting out the voices of their hated ones. For example, I was talking with a talented, professional black woman the other day about her job. "One thing that really irritates me," she said, "is when I and a white colleague are giving a presentation to a mostly white audience I can say something and the audience either doesn't pay attention or looks to my colleague--who is junior to my position--for affirmation. She can say the same thing I've been saying, and they all accept it right away. It's not my colleague's fault but it's very uncomfortable for both of us."

At our seminar, I was encouraged. Because of the sense of hope: people were there not to lament the lack of progress, or bemoan the slowness of it. I felt a strong sentiment of *how* to effect it. It was something that warmed me to this day--progressive change is *inevitable*, so let's get it on.

As Gene Roddenberry once said: the human adventure is just beginning.

•••

A basic list of things you can do:

1. Face your own prejudices and your level of privilege, whether it's race, gender, affectional status, ethnicity, class, ability or any combination thereof.

2. Educate yourself as to the issues facing oppressed people. You can do this by reading, listening, discussion, getting involved with civil rights groups, participation in your children's education. You'll have to supplement what the whitebread schools teach.

3. As you educate yourself, *teach your kids.*

4. Challenge bigotry whenever it occurs around you. *Be careful!* Many bigots are violent or have power over you (i.e. police, your boss, etc.)

5. Get involved with a civil rights group--walk your talk.

6. As you learn, teach others.

7. *Vote*. I don't have much faith in the "democratic process," but it sometimes surprises me, pleasantly so, as when Carol Mosely-Braun became the first black senator in U.S. history and promptly forced the extinction of a long-standing Confederate patent. I vote because too may people--Fannie Lou Hamer, Medgar Evers, Harriet Tubman, Fredrick Douglass, among others--fought and died so that I could. I cannot dishonor them by refusing to use one of the few remaining methods of broad social change.

Jerome is Coordinator of the Thurston County Rainbow Coalition.

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First Baptist Men's Shelter To Close March 1st

Deadline Set in Hopes of Generating Action from Olympia

Greg Hohnholt

In late October of last year, the First Baptist Church of Olympia began voluntarily providing shelter to homeless men. Almost a year later on October 10th, 105 members of the First Baptist congregation met to decide whether to close their temporary shelter on either November 1st, 1993 or March 1st, 1994. After a brief appeal by Pastor Sam Hochstatter and an hour of questions and general discussion, the tally on the vote taken was 87 to 18, in favor of a March 1st closing.

While the final tally overwhelmingly favors having the Church continue to shelter Olympia's homeless men during the winter months, this statistical fact camouflages the growing sense of impatience and anxiety that the First Baptist congregation is beginning to feel. Indeed, the vote itself was representative of the uncertainty that has grown over the past twelve months; the motion being decided upon was not addressing whether to close the shelter or keep it open, but *when* the closing would take place.

One member, for example, in favor of a November 1st closing, argued that shutting down the shelter this year would at least increase the probability that the City would have a men's facility up and running by winter of 1994. Other members expressed concern over sanitation, public drunkenness, and the increasing numbers of men attending the shelter (55-65 men a night is quickly becoming the weekly average). Still others asked why other churches have not volunteered to assist First Baptist in what the majority of its membership perceive as a Christian duty.

As a shelter volunteer who has worked one night a week at First Baptist since mid-December of last year, I, too had anxieties about keeping the shelter open for another winter. While I agreed with the humanitarian declaration that Pastor Sam made in his opening address, that "Never should a human being be denied shelter, no matter how shiftless," one simple fact tends to strain my idealism: after a year of meetings, discussions, surveys, and political/fiscal wrangling, the City's response to the growing homeless men population in our community has been nil. The City Council would have us believe that they are getting a lot of political pressure from the Salvation Army and the Olympia business community to simply act as if these men will go elsewhere if we refuse to provide all homeless citizens with adequate housing. And despite my impatience with the City's foot-dragging, perhaps they're right. After all, the City Council only represents the will of the majority, and most Olympians, judging from the amount of the public support for a shelter that has been arisen over the past year, prefer to act as if this problem doesn't exist.

[T]he City's response to the growing homeless men population in our community has been nil...After all, the City Council only represents the will of the majority, and most Olympians... prefer to act as if this problem doesn't exist.

I can understand the average person's hesitancy over taking a stand on homelessness, however. It's a complex problem, and there are no simple solutions. As Pastor Sam said so well in his address, "Shelter business is wilderness business. It demands creativity. Creativity by definition means living on the edge; it means facing what is not known." People have different reactions to the unknown. Some, like dogs, make a lot of noise and bare their teeth in hopes of chasing the unknown away. Human beings, however, have two obvious advantages over dogs (even if some persist in choosing to act like them). They can either pretend that the unknown is unreal by remaining ignorant, or assume that someone else will deal with it.

Perhaps the First Baptist congregation has shown us a third choice. Perhaps we *can* make a commitment to the homeless, accept the uncertainty and occasional chaos of the unknown that this commitment brings, and by doing so, make a contribution to insuring that everyone in our community has a place to call home. Perhaps we can face this problem resolutely instead of burying our heads in the sand.

And perhaps you've got four months to make up your mind.

The Answer to Urban Sprawl and Economic Depression

Marvin Saillard

It is time for Olympia to begin to manage its growth by growing "up" instead of "sprawling out" into the clean and green countryside to disrupt our ecology. But, why would private enterprise want to put up tall buildings in Olympia on private land? Any economic activity beneficial to the economy of Olympia is discouraged by taxes and fees on sales, business, occupations, labor, industries, products, homes, buildings, and improvements.

Everybody is reluctant to pay taxes and fees because they raise the cost of living, discourage production, depress the economy, and destroy jobs, as evidenced by unemployment rates. The legislature should encourage private enterprise to help the city grow "up" by untaxing all labor, all products of labor and all productive capital.

Private enterprise is willing to pay rent for land sites because private business needs to be conveniently located for their customers, and workers would like to be able to afford to live somewhere convenient to their jobs. But, this all requires efficient use of all good locations so that valuable land is not artificially scarce due to land speculation, and artificially expensive due to the resulting land price inflation.

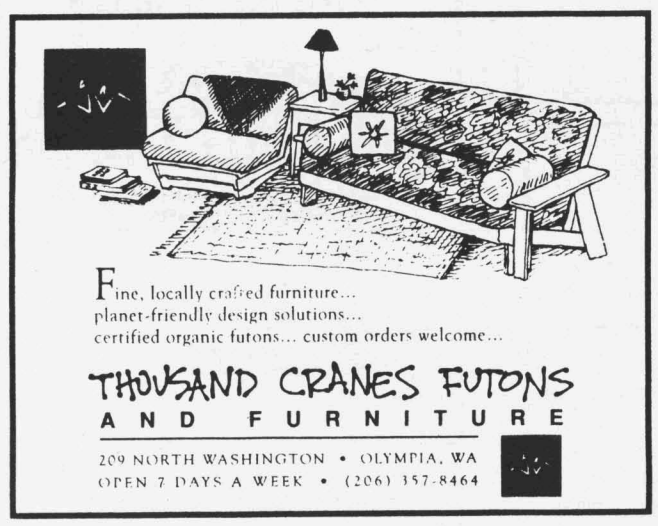
Efficient land use can be encourage by untaxing everything except land values, and by collecting the rental value of land sites (not including buildings and improvements) as public revenue. The first step in accomplishing this would be to adopt a two rate property tax, and to precede gradually to drop the tax rate on the value of buildings and improvements, and to raise the tax rate on the value of land. Land rent is the charge for land use which can be capitalized, after taxes, to arrive at a selling price for the land.

Private enterprise is willing to pay rent for land sites because private business needs to be conveniently located for their customers, and workers would like to be able to afford to live somewhere convenient to their jobs.

The smaller the net-land-rent-after-taxes, the lower the selling price of land. The higher the tax rate is on land values, the less attractive land becomes for unearned investment income, and the more attractive land becomes for life-sustaining use, and for creating jobs.

Free private enterprise land users are always on the lookout to develop something that will benefit the community because that is how they can earn money. Economic growth in the area causes land to become more valuable and land users will be willing to pay more land rent at a time when the community needs more revenue to provide public infrastructure and public services.

No net-rent-after-taxes will mean that landowners must be land users in order to earn money to pay the land rent. In the process they will be creating jobs for people. Decades of experience in New Zealand, Australia, and Taiwan has shown that taxing only land values can result in over 98 per cent employment. Our legislature should make a study of the two rate property tax system for the State of Washington. This system will allow buildings and improvements to by untaxed while land values are taxed at a higher rate.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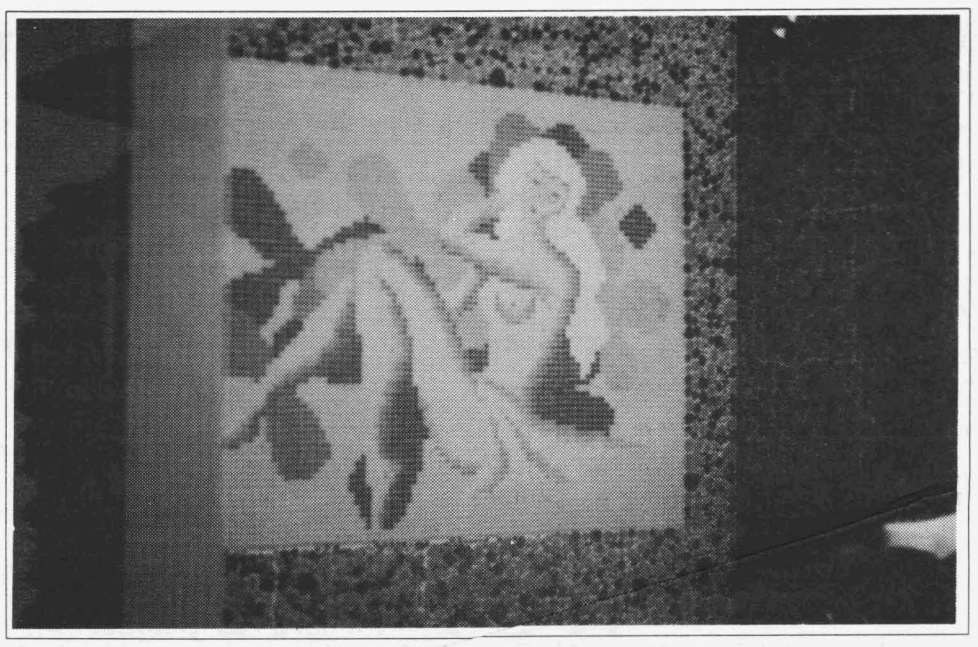
The End At Yardbirds



Lisa Serrano

There have been a variety of responses to the closing of Yardbirds: sadness at what some consider the end of an era; relief due to more parking for the Farmers' Market; and oooohh, deals. My response was concern for the employees and anger at the company. I have been unable to reconcile my feelings of sadness at losing friends and outrage at company actions and attitudes. Yet I believe this point of view is important.

I was hired at Yardbirds June 1992. I was excited to be a part of its unique environment and somehow felt a part of the community follklore.

The building itself held reminders of its history. The limited storage area upstairs was once the founder's apartment. The only remaining sign was a green tile mosaic of a topless woman, now amongst bikes on hold and old paperwork. In the building across the street, windows remained black, so as not to be seen in the event of an air raid, from the time it housed a cannery during World War Two. Men and women workers from this era still shopped at Yardbirds and would tell their stories.

This oral history was readily available from the group of older folks that gathered in the snack bar every morning and other long time customers. The snack bar was also the place for employees to relax during break, get coffee or a ham melt, smoke, exchange stories, and give each other a hard time.

I worked as a cashier for three months, selling Lotto, popcorn, and everything else and was eventually moved into the hardware department. It was from this corner of the store that I participated in Western Days, dressed in chaps and boots, and was laughed at by customers. I helped with a Halloween party for employees' kids in the vacant hardware building and took part in the annual Turkey shoot. Later it was time to decorate the department with plenty of garlands, glittery bells, snowflakes, and lights. The store was quite a sight. Around this time I quit and returned to school.

This summer I returned to the hardware department and the comfortable daily routine. On August 16, my co-workers and I were told to go upstairs to the break room. It became apparent that everyone was there and we joked and mused about what it could mean. "The store's closing," we laughed, not thinking it would happen. Everyone crowded in, lit up cigarettes, and eventually settled down. George Lee, former president began: "We have grim news. We're closing the store. We'll begin liquidation Thursday at everything 25% off. We plan to be closed by October 15."

The room fell silent. My mouth gaped as I couldn't believe it. Liquidation in two days? Most people had families to support and had worked with the same people for many years. They were losing their jobs and their support systems. "There wasn't enough business... Had the property sold, they would have had a big chunk of money and could have moved... They didn't like it either- managers and buyers in Chehalis had received termination notice as well...." I heard the words and felt sick.

The snack bar was also the place for employees to relax during break, get coffee or a ham melt, smoke, exchange stories, and give each other a hard time.

Questions were raised of stocks, transfers to Chehalis, health care. The thought in many minds was of the last word we had heard from the corporate head: that the land was for sale, but when it sold the store would have two years to move. We were reassured our jobs were fairly secure. This was less than a year ago. "The decision was made only ten days ago." Yet no mention of the real threat of closing. No mention of the real bind. Among some tears and hugs we signed our termination notices and slowly returned to work.

I wanted to do something, to make things easier, but what? I came to realize that each of us was mostly on our own, having different needs and priorities. A list went up to collect names and addresses for a reunion. Announcements of companies that were hiring were posted by the time clock.

My frustrations grew as time went by. The company was in control. In order to keep vacation time and health insurance, jobs in Chehalis made sense. In order to keep unemployment as an option, continuing to work until the store closed was necessary. To add insult to injury, the "restructured" management for the Chehalis store was released. Predictably, the good old boys kept their posititons.

The store is now closed. Employees are scattered about in new jobs, taking care of kids, applying for unemployment.

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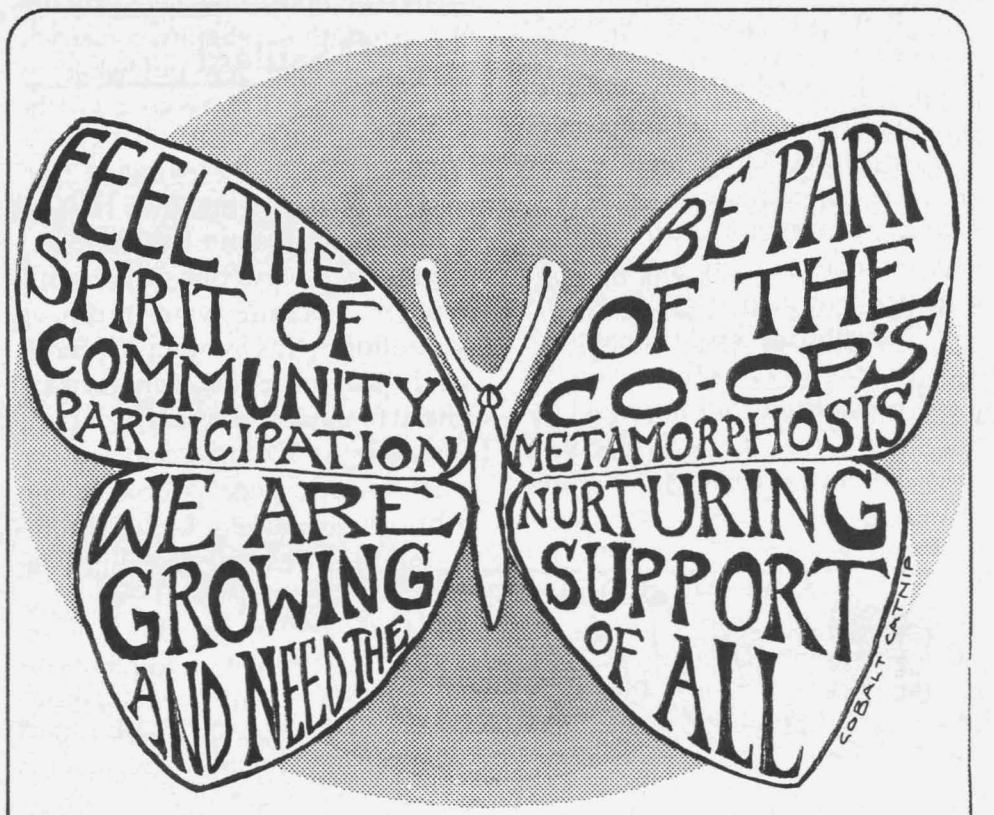
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The Religious Right in Washington State: 1992/3

Joli Sandoz

The Religious Right is well established in Washington state. Two legal defense networks, a "free enterprise" pro-family think tank, and Christian radio and TV stations buttress evangelical churches and pastors, religious schools and bookstores, and numerous membership organizations. In parts of the state a working majority of Republican party officials and legislators support religious conservatives' pro-family social causes and "wise use" demands regarding property rights and land use. Though many Washington Republicans, the large majority of Christians (including some evangelicals) and some ideological or political conservatives disagree with their agenda and tactics, the Religious Right's conservative presence here is strongly felt.

Conservatism has been part of political and religious life in the U.S. since the country's founding. What is different today, according to James Hunter, a University of Virginia professor of sociology and religion, are the shape and the stakes of the conservative/progressive conflict. In the past, divisions in American culture occurred within a single Judeo-Christian tradition. Now, for the first time, conservatives and progressives are coalescing around competing visions of moral authority, forming practical alliances across faith traditions and—on both sides—into secular intellectual and political communities. The present strife, Hunter says, is between adherents of external, transcendent authority (conservatives or "orthodox") and those committed to a "spirit of rationalism and subjectivism" (progressives). "The culture war emerges over fundamentally different . . . ideas and beliefs about truth, the good, obligation to one another, the nature of community," Hunter writes in his book *Culture Wars: The Struggle to Define America.* "The contemporary culture war is ultimately a struggle over national identity—over the meaning of America..."

That struggle has begun to play itself out with increasing intensity in Washington state through disagreements over textbooks and school curricula, land and natural resources use, abortion and death with dignity initiatives, tax reform and gay rights. Jeff Kemp, the former Seattle Seahawk who now heads this state's affiliate with national Religious Right power Focus on the Family, recently spoke the beliefs of many of Washington's religious conservatives in an interview published in the September, 1993 issue of Washington Citizen.

"The U.S. Constitution and Declaration of Independence . . . state that all rights come from God, and that He has given us the responsibility for maintaining our government according to His precepts," Kemp said. "Therefore, all of us in this country—and particularly Christians, who know and live according to God's Word—have been vested with responsibility for our government. We are, in a sense, authorities in a democratic republic. Certainly, we are citizens of heaven, but we have a responsibility . . . to have an influence for Christ here on earth..."

Kemp's group, the Washington Family Council, is just one of a number of such multi-issue associations now active in Washington state. Single-issue organizations play an important role in right-wing activism here, but are simply too numerous to describe individually; a recent listing of pro-life groups, for example, topped forty names. The distinction between single- and multiple-issue is increasing artificial, though, as religious and ideologically conservative groups discover the advantages of joint action. The 1991 combined "pro-life" campaign against abortion and right-to-die initiatives provided a recent case study of coordinated effort. Three leaders from that effort are now heading the Washington Public Affairs Council's attempts to pass an anti-gay rights bill.

Six national multi-issue Religious Right groups—the American Family Association, Christian Coalition, Concerned Women for America, Focus on the Family, the Rutherford Institute, and Traditional Values—have at least rudimentary organizational structures in Washington state today.

Stay Tuned till Next Month

Part Two of The Religious Right in Washington State, Regional and Statewide Religious Right Organizations by Joli Sandoz will run in WiP's December issue.

Six national multi-issue Religious Right groups—the American Family Association, Christian Coalition, Concerned Women for America, Focus on the Family, the Rutherford Institute, and Traditional Values—have at least rudimentary organizational structures in Washington state today. All have been sporadically active here during the 90s and one, Focus on the Family, has played a part in networking and political activism.

Experiences of these and similar groups elsewhere may give a glimpse of Washington's future, especially in light of the announcements by two Religious Right groups that they will sponsor anti-gay initiatives for the 1994 Washington ballot. When Oregon and Colorado voters expressed strong anti-gay sentiment during the 1992 elections, national groups immediately established local offices and began grassroots recruiting. Progressive activists in both states now report escalating right-wing political activity as well as heightened social tension and some increase of intolerance for religious, racial and sexual diversity.

The following profiles offer a brief overview of multi-issue Religious Right organizations active in Washington state. Many of these groups deliberately avoid public attention; readers should remember that activity listings are far from complete. What we hope emerges from these snapshots, however, is a picture of one strata on one side of a widening faultline in American social and political life.

National Multi-Issue Religious Right Groups Active in Washington State in 1992/3

Note: All of the national Religious Right groups active in Washington state are on the Institute for First Amendment Studies' Top Ten list of significant Christian Right organizations. (The Rutherford Institute is a runner-up.) And all have been identified by Public Research Associates, an influential research and activist center monitoring right wing and anti-democratic trends, as playing a role in organizing across the United States against lesbian, gay and bisexual rights.

American Family Association

Rev. Donald E. Wildmon founded and serves as president of AFA, which employs some 35 people and works with an annual income of $6 million. He also started CLeaR-TV (Christian Leaders for Responsible Television).

AFA describes itself as "a Christian organization promoting the biblical ethic of decency in American society with primary emphasis on TV and other media." Staff concentrate primarily on leading boycotts and letter-writing blitzes against major corporations. AFA Law Center attorneys are currently engaged in a lawsuit claiming that the "Impressions" school reading materials encourage witchcraft. While Wildmon reports frequent successes—convincing Nissan, for example, to drop sponsorship of *Saturday Night Live*—several large corporations (including KMart and Holiday Inn) say they have ignored his threats with no effect on business. But Wildmon's potential clout is sizable, as is his nuisance value; according to the Institute for First Amendment Studies, Wildmon started the recent controversy over the National Endowment for the Arts.

The AFA ran at least one full-page *Seattle Times/P-I* ad during 1992, soliciting names and addresses of people against "sex, violence, filth and profanity" in movies, TV and music, and this summer sponsored a booth at the Mason County Fair. A 1992 listing of Washington state AFA contacts contained ten names.

Sources: Institute for First Amendment Studies "Challenging the Christian Right", pp. 145-148. American Family Association brochure, 3/93. People for the American Way "American Family Association" backgrounder, nd. Washington Citizen, 6/92, p. 2

Christian Coalition

A 1993 budget of about $12 million, 800 chapters and 400,000 members fuel the national Christian Coalition's reputation as the most influential American Religious Right organization. The group is extremely well-organized at the grassroots level; its goals include training ten people in each of 175,000 precincts and taking control of the Republican party from the inside with the resultant 1.75 million activists.

The Coalition's outreach efforts include leadership schools which train activists in the nuts and bolts of local politics, and distribution of locally-keyed voter's guides (40 million in 1992). Guides distributed last year in Washington state indicated selected candidate's stances on "raising income taxes", "abortion on demand", "choice in education (vouchers)", "homosexual rights", "tax-funded obscene art", and "balanced budget amendment". Nationally 41% of the congressional hopefuls who received a 100% rating on the CC's guides won. The CC sponsored a Leadership School October 1 and 2 of this year at the Red Lion Inn on the Washington-Oregon state line.

Pat Robertson, CC president, reaches 55 million homes daily with his *700 Club* program of news and talk, which airs four times each weekday in Olympia. He also owns The Family Channel, runs the secular news bureau Standard News (aired over 400 radio stations), founded Regent University with its law and journalism schools, and is associated with the American Center for Law & Justice, which works to codify Religious Right goals into law. The Coalition publishes a full-color nine-times-a-year newspaper which provides readers with 32 pages of "Christian review of the news".

In the past Coalition representatives have employed war metaphors during political campaigns (the Coalition's field director Guy Rogers has reportedly referred to the organization's extensive lists of supportive voters as "ammo for Uzis" aimed at "the opposition") and advocated such stealth tactics as refusal to disclose religious views. A 1992

fund-raising letter signed by Robertson contained the following, in the context of the Ohio Equal Rights Amendment: "The feminist agenda is not about equal rights for women. It is about a socialist, anti-family political movement that encourages women to leave their husbands, kill their children, practice witchcraft, destroy capitalism, and become lesbians." The Coalition distributed 600,000 voters guides and made 45,000 phone calls late in the Ohio campaign, and the amendment lost, 53 to 48 percent. The Coalition's extensive grassroots structure also helped re-elect North Carolina senator Jesse Helms, whom polls said was losing in 1990 until Robertson's group distributed 750,000 voter guides on his behalf the Sunday before the election.

The Christian Coalition, which generally avoids publicity, has a state structure and several chapters in Washington state, and a contact and phone number in Thurston County.

Sources: Seattle Times "Robertson readies 'voter guide' " 10-25-92. Christian Coalition Voter Guide '92 (Washington). The Oregonian, "Christian political activists to give leadership training", 9-24-93. Institute for First Amendment Studies, "Challenging the Christian Right", pp. 153-157. Porteous, Skipp, "The World According to Pat Robertson", Reform Judaism, Spring, 1993. Christian American, March, 1993. Conason, Joe, "The Religious Right's Quiet Revival", The Nation, 4-27-92. Clarkson, Frederick, "Inside the Covert Coalition", Church & State, 11/92. Cornell, Kate, "The Covert Tactics and Overt Agenda of the New Christian Right", CovertAction, Winter 1992-3.

Concerned Women for America

CWA president Beverly LaHaye holds straightforward views on "the sanctity of human life", sex education, feminists (whose "anti-God, anti-family rhetoric" stirred her to found CWA in 1979), the Equal Rights Amendment, and homosexuality. In her pamphlet "The Hidden Homosexual Agenda", she refers to same-sex love and sexuality as "aberrant sexual desires" (p. 4) and "sexual immorality and perversion" (p. 22) and writes that "This concept of sexual deviants [i.e., in her own word, "homosexuals"] being given special rights and privileges because of their sexual orientation, challenges, if not subverts, the entire fabric of America's foundation" (p. 5). Such a step would be "the end of Judeo/Christian values" (p. 6). CWA, in contrast, exists to "preserve, protect, and promote traditional and Judeo-Christian values through education, legislative programs, aid to women and their children and related activities."

Today CWA claims 600 chapters across all 50 states, and operates on a yearly budget of about $10 million raised largely through direct-mail solicitation. Washington state legislative Rep. Val Stevens (R-Arlington) served as a CWA national board member in 1991, and is listed in *Challenging the Christian Right* as the organization's "area representative." CWA advertised co-sponsorship of activist training sessions held weekly at the Olympia Center during the 1992 Washington state legislative session.

Sources: Concerned Women for America press packet, March, 1993. CWA Nonprofit Corporation Annual Report to the Washington Secretary of State, Corporations Division, received 5-4-92. LaHaye, Beverly, "The Hidden Homosexual Agenda", 1991. Institute for First Amendment Studies, "Challenging the Christian Right", pp.163-165.

Focus on the Family

FOTF's statistics are staggering: $78 million budget in 1992. More than 1,000 employees. Five different radio programs broadcast on 1,550 stations around the world. Affiliated political groups in 35 states, including Washington (the Washington Family Council). Ranked the number one U.S. ministry by income. Claims to receive 200,000 letters a month and 1,200 phone calls a day, and to send out 52 million pieces of literature annually; FOTF's activist magazine *Citizen* (one of eight FOTF periodicals) alone has nearly 300,000 readers.

Operating behind the scenes, Colorado Springs-based FOTF had much to do with the passage of the anti-gay Amendment 2 in Colorado, where a popular bumper sticker urges those who see it to "Focus on your own damn family." FOTF's "The Homosexual Agenda: Changing Your Community and Nation" provides information and arguments equipping activists to support sodomy laws and to oppose gay rights ordinances, "homosexual sex education" in schools, domestic partnership laws and gay pride parades. Other issues currently engaging FOTF attention are school prayer, school choice, euthanasia, abortion, and discipline of children. All of these fall under the rubric of what FOTF founder and president James Dobson recently described—on a broadcast heard in Washington state—as the "civil war of values" being fought in this country between those who believe "God is" and those who believe "God isn't."

As many as 1,200 people attended FOTF's first Washington state pro-family activist training, in Bellevue last June, according to an article in *Citizen*. A second Community Impact Seminar was held in Spokane in September. The workshops equip attendees to take a "stand when the actions of our government and our society stray from the Biblical definition of what is right."

FOTF seems to be stepping up activity here. In March and May of this year a full-page ad touting sexual abstinence for teens, identified with the FF logo and copyright, ran in a total of three Washington newspapers, including the *Seattle Times* and *the Seattle P-I*. The ad, which FOTF claims has appeared in 1,000 newspapers across the U.S. at local expense, asks readers to write to FOTF at their main Colorado office for more information. Advocacy advertising is a familiar Religious Right tactic used to build mailing lists. Readers respond on one issue, enabling an organization to target resources in "traditional values" efforts on other fronts, such as lesbian/bisexual/gay rights.

Some 45 Washington state radio facilities regularly carry Focus on the Family programming, including five who broadcast the Spanish-language "Enfoque a la Familia." Dedicated Olympia listeners can hear FOTF shows 12 times daily, on stations KLDY-AM (680) and KVSN-AM (1500). Copies of FOTF's Citizen distributed here contain a four-page insert which typically provides information on local and statewide issues and urges readers to action. During the 1991 Washington state pro-life campaigns against proposed death with dignity and abortion legislation, FOTF concentrated two days of radio programming on the issues and sent a letter to FOTF supporters here.

Sources: "Who we are and what we stand for", FOTF Magazine, 8/93, pp. 10-13. Institute for First Amendment Studies, Challenging the Christian Right, pp. 167-170. Hayton, Brad, "The Homosexual Agenda: Changing Your Community and Nation", nd. Hardisty, Jean, "Constructing Homophobia: Colorado's Right-Wing Attack on Homosexuals", The Public Eye, 3/93, p. 4-5. (Political Research Associates, 678 Massachusetts Ave, Suite 702, Cambridge, MA 02139-3355.) "The Tide of Hope Rises", Washington Citizen, August, 1993, pp. 1, 4. Focus on the Family "Weekend" radio show, heard 6-6-93 over KBLE-AM, 1050. "The Focus on the Family Radio Guide", FOTF Magazine, 5/93. "In Defense of a Little Virginity" ad, Lewis County News, 5-10-93. Ebert, Michael. "How Washington Defeated Death", Focus on the Family Citizen, 2-17-92, p. 4.

Rutherford Institute

Both the Seattle Times and the Seattle Weekly ran 1991 features on the Rutherford Institute in Washington state. At that time, several of the 30 local attorneys associated with the group were challenging petition title wording in an attempt to keep a pro-abortion initiative off the ballot, assisting Walla Walla parents protesting the "Impressions" reading series on the grounds that it taught their children "the religion of witchcraft", and helping a worker find a way to divert his union dues from an organization he felt backed gay rights. More recently, the Rutherford Institute says it is covering some legal fees and preparing case research to aid a Seattle mother who is trying to block the adoption of her son by a gay couple.

A loosely-knit international network of affiliated lawyers, the Rutherford Institute has five priorities which read like a pro-family/traditional values agenda: "support the sanctity of human life", "defend parental rights and family autonomy", "protect the right of . . . religious organizations to operate freely without improper state intrusion", "preserve free speech in the public arena, including public schools", and "assist individuals who have been oppressed for their beliefs or had their human rights violated in countries worldwide." The organization is often characterized as a counterpart to the ACLU, promoting the Religious Right's agenda through the courts and codifying it into law.

Sources: Seattle Times, "Rutherford Institute called an ACLU for religious right", 5-15-91. Seattle Weekly, "In defense of the right", 4-17-91. Seattle Gay News, "Mother loses bid to block child's placement with Gay couple", 9-24-93. Institute for First Amendment Studies, Challenging the Christian Right, pp. 188-189.

Traditional Values

(also called the Traditional Values Coalition)

Rev. Louis Sheldon's California-based Traditional Values leads the Religious Right's anti-gay campaign. Right-watch publications report TVC sponsorship of regional and national conferences on "homosexuality", Sheldon's endorsement of quarantine for people living with AIDS and HIV infection, TVC support of "reparative therapy" for those who wish to leave the gay "lifestyle" and formation of the National Task Force for the Preservation of the Heterosexual Ethic in America.

Sheldon appears as one of the "experts" in Jeremiah Films' anti-gay video *Gay Rights Special Rights*, shown in August and September over Thurston County's public access channel, TCTV. Although Traditional Values works to encourage African-Americans to oppose the "homosexual agenda", according to the Institute for First Amendment Studies and People for the American Way Sheldon appears from his public statements to be ill-informed personally about the struggle for African-American civil rights and vocally opposed the Civil Rights Act of 1991. In addition to gay rights, Traditional Values also targets abortion, sex education, pornography, gun control and education issues. Sheldon claims a network of 25,000 churches nationwide and staffs offices in California, Colorado, Nebraska and Washington, DC.

TVC's Washington state affiliate is the Traditional Values Foundation, which submitted a strongly anti-gay issue of their newsletter to the legislature in March as testimony against the inclusion of the words "sexual orientation" in anti-discrimination laws. The Traditional Values Foundation, according to the newsletter, "seeks with Gods' [sic] help, to take a stand in our society, call sin, sin."

Sources: Institute for First Amendment Studies, Challenging the Christian Right, pp. 183-185. Hardisty, Jean, "Constructing Homophobia: Colorado's Right-Wing Attack on Homosexuals", The Public Eye, 3/93, p. 4. (Political Research Associates, 678 Massachusetts Ave, Suite 702, Cambridge, MA 02139-3355.) Traditional Values Foundation, newsletter issue, nd, first article titled, "Homosexuality as it relates to AIDS." People for the American Way, "Traditional Values Coalition" backgrounder, 2/93 and "The Religious Right's Anti-Gay Campaign of Hate", nd.

CWA advertised co-sponsorship of activist training sessions held weekly at the Olympia Center during the 1992 Washington state legislative session.

An Appeal for a One-Payer Health Care System

Joel Montague

The End of Ideology. Daniel Bell, in a book under that title, argued that ideology is dead, but wherever CEOs gather, ideologies fire their strategies and opposing idealogies struggle on.

Consider this: The Clinton National Health Care Reform Task Force is fully aware that a General Accounting Office study showed that by adopting a modified Canadian health care system we could save $67 billion a year. That sum alone would come close to meeting the cost of covering 37 million Americans who are now uninsured.

And the task force is aware of the finding of two studies of hospital administrative costs made by Physicians for a National Health Program (Harvard.) One study found the national average hospital administrative costs to be 24.8 per cent of overall spending which is 2.5 times the administrative costs among Canadian hospitals.

And the second study revealed that 24.7 cents out of every U.S. health dollar will be spent on administration in 1993, or $232.3 billion out of an overall total of $939.9 billion in health care spending. The Harvard doctors point out that by adopting a government-financed single payer system we could cut health care bureaucracy by more than half, saving $117.7 billion.

And the Clinton task force is aware of a recently published study by the Congressional Budget Office, which concludes that adoption of a single payer plan would save $150 billion by the year 2000.

And the one payer system is supported by a large number of national civic, political and religious organizations.

And the single payer system is being proposed by an influential group of Congressmen, Rep. Jim McDermott, Rep. Fortney, Rep. Stark, Sen. Paul Wellstone, and approximately one hundred House members.

And one million signatures supporting the one payer system were presented to the White House last March.

And, what is even more significant, a Harris poll showed that 66 per cent of Americans preferred the Canadian health care system over the present U.S. system. Other major polls by NBC, Los Angeles Times, CBS-New York Times, Gallop, Roper and the Associated Press all show majority support for a tax financed and government administered national health program.

So, why has the Clinton task force failed to consider the one payer plan, even as a viable option? And why do knowledgeable men and women in the U.S. Congress turn it aside with comments such as, "I personally favor the one payer system but...?" And why do TV talk shows and the press ignore the sponsors of the one payer system?

This is not the time for capitulation. The struggle for a federal one payer, universal, comprehensive health care system must continue!

It is because policymakers attribute universal virtue to the process of market competition. Competition is held to be an unqualified good. The CEOs and their lobbyists of this persuasion have the money and the power. A health care system based upon "managed competition" is now center stage, but the curtain will not come down until we take another look at the players and the plot.

Competition, managed or unmanaged, may be a proper ideology in a price regulated economy, but it has no place in the provision of health care. Competitive pricing of the proposed health care "basic packages" and of additional services for the rich violate the principle of equity and most Americans, when it comes to health care, polls indicate, hold that principle dear.

Too many people--political leaders, academics and social activists have concluded that the battle against the power, the money and the ideology isn't winnable and so isn't worth fighting.

This is not the time for capitulation. The struggle for a federal one payer, universal, comprehensive health care system must continue!

(Statistics from Public Citizen, Sept/Oct, 1993 and Public Citizen Health Research Group, Health Letter, Sept,1993)

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An Environmental Health Conference on Multiple Chemical Sensitivity

November 13, 1993
8:00 am to 5:00 pm
call number below for site
registration: $15 regular, $10 low income
This will be a smoke-free/perfume-free event

GOALS

This conference will provide a better understanding of Multiple Chemical Sensitivity (MCS) and related issues from the perspective that MCS is a real, physical problem.
Particular focus will be given to issues of concern to labor unions, environmental groups, lawyers, medical professionals and governmental officials. Discussion will concentrate on the roles that people must take to insure that:
•Adequate support systems are developed for MCS victims.
•Strategies are implemented that lead to prevention of MCS through the reduction of toxic exposure.

AGENDA

•An Introduction to MCS
•The Causes of MCS
•Physiological and Social Impacts of MCS
•Prevention of MCS
•A discussion of strategies for dealing with MCS with representatives from the Labor and Environmental movements, the Legal profession, and the Washington Department of Health.

SPEAKERS

Dr. Harriet Amman, Ph.D., DABT; Toxicolotist, Department of Health, Office of Toxic Substances
Dr. Iris Bell, M.D., Ph.D.; Psychiatrist, College of Medicine, U. of Arizona
Thomas Callender, M.D.; Internal Medicine, Environmental &Occupational Toxicology; Environmental & Occupational Medical Research Institute Lafayette, L.A.
Karen McDonell; Chemically Injured Worker
Liz Moses; Industrial Toxics Reduction; Outreach Specialist, WTC
Bryan DuPaul; Recording Secretary, District 751, IAM & AW Safety & Health

For registration and details contact the Washington Toxics Coalition at 4516 University Way NE, Seattle, WA 98105 206/632-1545.

TCTV Debate: "Gay Rights, Special Rights"

Anna Schlecht

On October 14th, TCTV sponsored what was hoped to be a televised debate of the video, "Gay Rights, Special Rights", a sophisticated piece of anti-gay propaganda which has been locally sponsored by the Thurston County Alliance. However, it was a debate in which only one side came.

The video, produced by Jeremiah Films, leads off with archival footage of the 1963 March on Washington and clips from Martin Luther King's immortal speech, generally attempting to define civil rights as exclusively an issue of racial justice. From there, it proceeds with statements from various People of Color, representing assorted civil rights, conservative religious right-wing, and other groups as to the false and opportunistic nature of gay rights as a civil rights issue. The deconstruction of the gay rights movement is bolstered by a battery of supposed facts and statistics intended to prove the wealth and immense social privileges of gays as a people. To build on these points, the only gays portrayed are exclusively white. Later, the video returns to the familiar themes of moral depravity, the dizzying array of alleged sexual practices (many of which are quite popular among heterosexuals), and the ever sinister threat that gays pose to the sanctity of the American Family.

John Strager, an independent producer at TCTV, made contacts with a variety of groups on both sides of the gay rights issue. Thurston County Hands Off Washington headed up the effort to line up panelists in support of gay rights. Thurston County Alliance, however declined the invitation, contending "...that in order to achieve a true level of fairness, it is imperative that representatives from both sides of of the issue be involved in developing the debate format. This was not done." However, their letter left open the possibility of future debates if both sides had a hand in developing the format, location and broadcast options.

The evening ended without argument over the legitimacy of gay rights as basic human rights.

The result was a panel discussion that addressed the themes raised in the video. Ross Gonedridge of HOW spoke from his personal experience as a gay man. He demystified the "Gay Agenda" by simply stating his own hopes for equality - of

(Continued next page)

(TCTV Debate, cont.)

non-discrimination in housing, employment, and generally to have the right to life liberty and the pursuit of happiness. Gary Wessels Galbreath addressed the way race and civil rights were used in the video, beginning with his assertion that as Native American he by no means represents all Native peoples, and by extension the video's attempt to portray all African American's as rejecting gay rights was equally stereotypical. Wessels Galbreath explained that before Europeans came to this continent, two-spirit or bisexual people were very much a part of tribal life in many Native Nations, and that it wasn't until the influx of European culture and Christianity that homophobia was introduced here. Reverend Paul Beeman followed by asking the rhetorical question "what is a gay life style", and relating the life style of his daughter and her partner, complete with PTA functions and other events common to all parents, gay or straight. Beeman addressed the religious and morality issues raised in the video, clarifying that not all people of faith shared such anti-gay views. Lastly, Janice Friebaum related the haunting similarities between this video and the anti-semitic propaganda distributed by the Nazis - both lay the theoretical underpinnings for greater oppression to follow. Friebaum explored some of the common themes in both homophobia and anti-semitism - perceptions of both Jews and gays as wealthy, politically powerful "outsiders" who prey on society for personal gain.

From there, the moderator, Jon Epstien turned to the audience for questions such as "Given the Citizens Alliance for Washington's stated opposition to affirmative action, and locally, given the Thurston County Alliance's opposition to the City of Olympia's Hate Crime Ordinance, which was strongly supported by a wide range of ethnic and civil rights groups, how deep is this supposed belief in racial equality and civil rights as portrayed in this video?" The panelists responded that it seemed to be a "divide and conquer" strategy of pitting oppressed groups against each other, with only token support of civil rights.

The evening ended without argument over the legitimacy of gay rights as basic human rights. However, the specter of the upcoming anti-gay initiative drive ensures that these issues will be debated at many levels, from public forums to voting booths. Soon, we will all have ample opportunity to hear the reasoning of the Thurston County Alliance and their fellow merchants of discrimination as they begin to peddle their prejudice throughout our community. The true supporters of civil rights will be ready. ☾

Christianity, Church and Homosexuals: Allies Through Love

Paul J. Beeman

It is time to form broad coalitions between the gay, lesbian, bisexual community and Christian congregations, in our mutual pursuit of full civil rights for all people.

In the process, we will do well to reread the New Testament together, with Jesus' goal of inclusiveness in mind, rather than any narrow political pursuit of exclusion.

In his story of the Good Samaritan, Jesus chose a hated foreigner, whose gods were wrong, whose worship was pagan, and whose general and sexual behavior was considered unclean—a Samaritan—to be his model of the good neighbor (Luke 10:29-37).

In this story of an alien whose behavior every Jew detested, Jesus illustrated how loving and forgiving and full of helpfulness every person's behavior can—and should—be.

Further, Jesus blasts the Scribes and Pharisees as hypocrites for "shutting the Kingdom of heaven against persons," for straining at a gnat and swallowing a camel, by "neglecting the weightier matters of the law: justice, mercy, and faith (Matthew 23: 23-25)."

Contrary to Jesus' teachings, some Christians—a minority, I believe—are making four claims about homosexuality, at least three of them related to biblical issues, which I believe to be false.

What does the Bible oppose?

First, some Christians claim that homosexuality is against the Bible. At first glance, they appear to be correct. But upon examination of the biblical text, we find them to be wrong.

Our understanding of the Bible's rules and laws is undergoing continual change. Take leprosy, menstruation, physical disabilities as personal punishment, natural disasters and wars as national punishment. The church has changed its hostile rejection of all of these, but many Christians have not yet fully changed regarding homosexuality.

We need to help Christians and churches come into the 21st century regarding homosexuality, too. For me, the issues are consistency, justice, and most of all, Christlikeness.

What is natural and unnatural?

Second, from a church perspective, some say that homosexuality is unnatural. Unfortunately, that is a term the Bible uses about homosexual acts.

But true homosexuality, as a natural state of sexual affinity, was unknown to ancients. It's becoming understood only in modern times.

Actually, the biblical writers believed everyone to be born heterosexual. Thus, homosexual acts were considered abnormal, and even deviant. But true homosexuality, as a natural state of sexual affinity, was unknown to ancients. It's becoming understood only in modern times.

Thus, the Bible does not know or understand true homosexuality. It only opposes it as one of those many practices which could alienate a Hebrew man from the cultic practices of Judaism. For other such practices, read the Book of Leviticus.

Further, it seems strange to me for a Judeo-Christian tradition, which maintains two practices as unnatural as celibacy and circumcision, to call homosexuality unnatural.

Homosexuality hardly seems an unnatural condition: when homosexuality has appeared from the earliest recorded human history; when homosexuality is naturally appearing in nature; when, if gays and lesbians are killed, or imprisoned, or driven underground, homosexuality appears naturally in each new generation. Every evidence is that homosexuality is a natural condition.

What is a sin?

A third claim made by some religious persons is that homosexuality is sinful. Again, the Church's stance is inconsistent and discriminatory, as well as uninformed.

"Sin" is defined as that which separates a person from God, from other people, or from one's best self. For many generations the church has taught that sex is a necessary evil, a human weakness to which most give in.

The church has finally come to believe and teach that sex is good, wholesome, and a beautiful gift from God. It now only needs to convince our Puritan mind-set that's true, and include homosexual sex within that definition.

Love and hate are contagious

Fourth, some Christians believe and teach that homosexuality is contagious. I find no biblical claims for this position. If one's sexuality were contagious, everyone would certainly be heterosexual. As eagerly as society and the media invite young people into heterosexual activity, and as painful as our society makes life for homosexual persons, still a significant minority become gay, lesbian and bisexual. Sexuality can neither be taught nor caught.

Yet Christianity knows well that both hatred and love can be taught as well as caught.

Sexuality: A gift from God

In my understanding and that of most Christians, sexuality is a positive gift from God. Of course it can be, and often is, used for both good and evil. But like left- or right-handedness, sexuality itself is morally neutral. It should be well and unselfishly used as an expression of human love. Homosexuality should be considered by all Christians and churches to be a mainline sexual affinity, accepted and recognized as natural and potentially wholesome.

St. Paul writes in the New Testament: "Love is patient and kind . . . not arrogant or rude. . . . Love bears all things, believes all things, hopes all things, endures all things. Love never ends. . . . Make love your aim (I Corinthians 13)."

Our task is to recognize that the Christian faith and both the Hebrew and Christian Bible can be allies in the pursuit of civil rights for all, if we understand and use them. Together we can form broad new coalitions, as we seek to make the world safe for our gay and lesbian friends and family members, and for all God's children.

Paul J. Beeman is a United Methodist minister. He and Betty Beeman are co-presidents of the Olympia Chapter of Parents/Friends of Lesbians and Gays (PFLAG). ☾

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Farmworkers

Poison in the Fields

J.D. Howell and Teresa Poor

On Saturday, October 23 the United Farm Workers of Washington State and their supporters in the Olympia Farm Workers Justice Committee held an informational picket at the annual St. Martin's College alumni Association's Capital Food and Wine Festival. The picket was scheduled to support the six-year old boycott that UFWWS have been waging against Chateau Ste. Michelle and Columbia Crest wines in an attempt to win the right of farmworkers to be represented by a union of their own choice. This right was denied all agricultural workers in the 1935 Wagner Act (which granted union representation rights to all other workers) and is currently being denied Washington farmworkers by the US Tobacco\Stimson Lane-owned Chateau Ste. Michelle and Columbia Crest wineries.

Farmworkers have a number of reasons for wanting union representation. A 1987 report by the Washington House of Representatives Office of Program Research and a 1986 report by the Washington State Migrant Council have exposed the following. The average life span of a farmworkers in Washington is 49 years, compared to the national average of 72 years. The infant mortality rate for farmworkers is 25% higher than that for the general population and they have 7 times the national average for miscarriages. They are much more likely to contract diseases such as tuberculosis, hepatitis, intestinal parasites and even leprosy than the average U.S. citizen. Many do not qualify for unemployment insurance, have little job security, are exempt from minimum wage and child labor laws, and they have recently been excluded from Washington State's "universal" health insurance plan. The average annual income of a Washington state farmworkers last year was $9,000. These facts, aside from suggesting deplorable racism on the part of growers, are largely attributable to farmworkers' working conditions.

The average life span of a farmworkers in Washington is 49 years, compared to the national average of 72 years... They are much more likely to contract diseases such as tuberculosis, hepatitis, intestinal parasites and even leprosy than the average U.S. citizen.

A recent example of the horrendous working conditions of farmworkers is exposure to the known toxic organophosphate, Phosdrin, during the past summer. At least seventeen farmworkers were hospitalized due to poisoning by Phosdrin which causes vomiting, headaches, blurred vision, and weakness. These are some of the immediate effects of exposure to organophosphates, the long term effects as yet being unknown (at least to the farmworkers community). The insecticidal properties of organophosphates were discovered by German scientists doing research on nerve gas during World War II, according to Dr. Marion Moses, a pesticide expert. These poisons easily enter through the skin and inhibit the proper functioning of the nervous system.

Phosdrin was being used by the state's apple growers this year to control aphids. Due to its known toxicity, Phosdrin use has been rare in the past decade, but it became the anti-aphid chemical of choice this year because Phosphamidon, a less toxic insecticide, was removed from the market by the EPA when its prime producer SIBA Corp., declined to conduct safety tests that would have cost millions of dollars (Seattle PI, August 24,1993). In late August, as chemical related illnesses increased, the UFWWS petitioned the state Department of Agriculture and the Department of Labor and Industries, calling on the agencies to halt immediately the use of Phosdrin. The state, aware of the dangers of Phosdrin use, had earlier (August 19) issued a set of emergency restrictions to apple growers requiring that anyone mixing or spraying Phosdrin be licensed and ensure that no one is in the orchards before spraying, and that dealers of Phosdrin provide growers with written warnings of its hazards and use. However the agencies allowed continued use of Phosdrin even after the hospitalization of farmworkers, claiming that there was no other alternative. Then, in response to the UFWWS petition, they conducted a ten day investigation and finally called for an immediate ban on the use of Phosdrin.

Farmworkers and union official Julio Romero stated in the Seattle P.I., "We consider this suspension a major victory for farm workers in this state. This is the first time I can recall that a pesticide was removed because of its harmful effect on farm workers rather than on consumers." Although the ban of Phosdrin is a definite victory for farmworkers, many chemicals, whose ill effects are not as well known or as immediate are still in use.

The ban on Phosdrin use is a step toward better working conditions for farmworkers and demonstrates the usefulness and need for worker organizations like the United Farm Workers of Washington State. By denying farmworkers the right to choose their own union, employers like Chateau Ste. Michelle/Columbia Crest are, in effect, a threat to the health and well being of their employees.

If you are interested in getting involved in the farmworkers' struggle for union representation, support the boycott of Chateau Ste. Michelle wines, attend the weekly picket at Genoa's on Fridays at 5:30, or contact Sheila at 352-2153 or the United Farm Workers of Washington State, PO Box 899, Granger, Washington 98932, (509) 854-2161.

----- Press Release -----

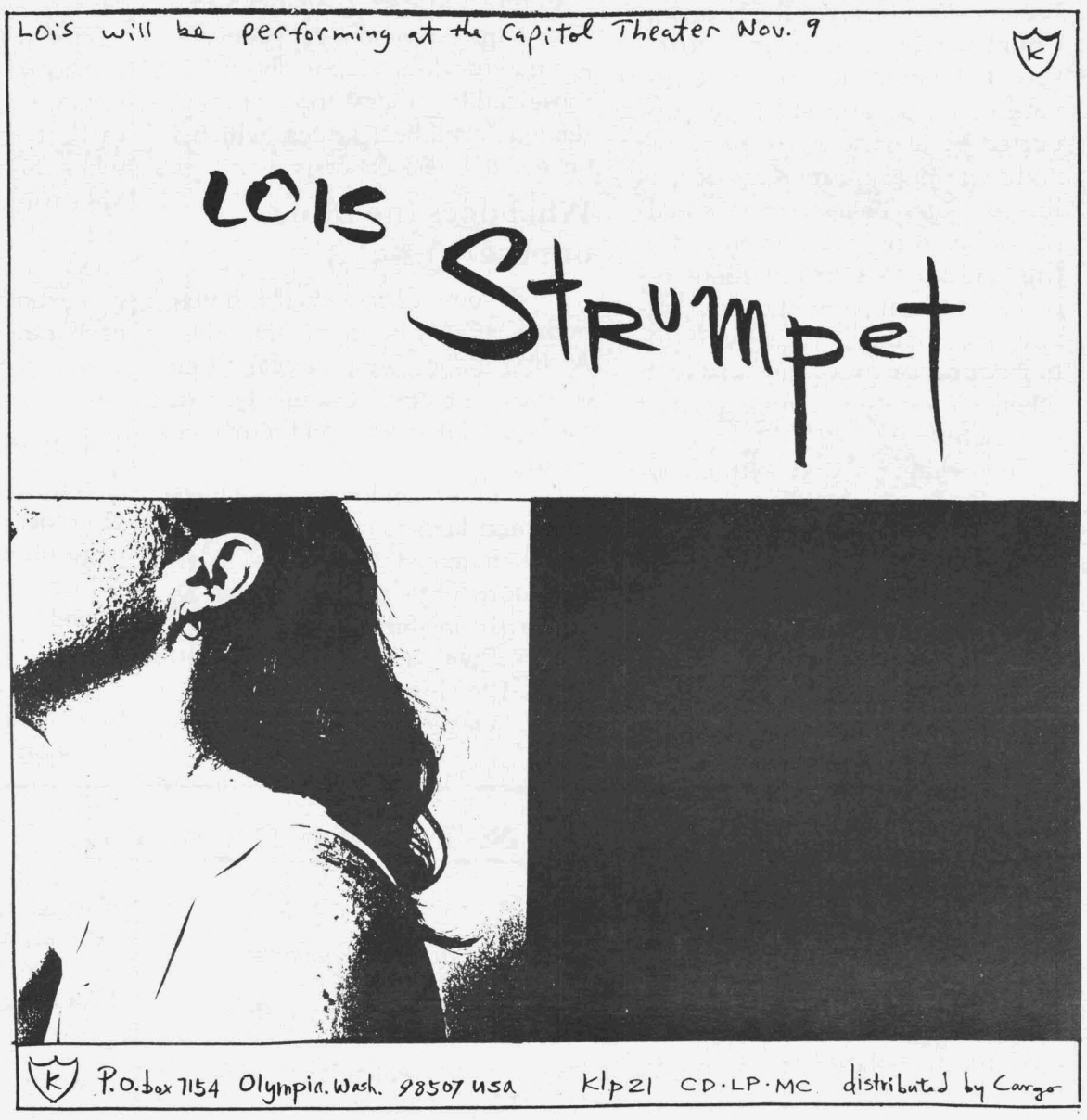
Olympia Farmworkers Justice Committee

On July 23rd members of the Olympia Farm Workers Justice Committee, were arrested while attempting to speak with the owner of Genoas restaurant, concerning why he quit honoring the farmworkers called boycott of U.S. Tobacco's Chateau Ste Michelle and Columbia Crest wines. For two and a half years the O.F.W.J.C. along with groups in Seattle and other cities have been doing informational pickets outside of restaurants and food establishments.

The international boycott, in its sixth year is being honored by over a dozen area restaurants and the Washington state ferry system. It originated when vineyard workers at Chateau Ste. Michelle and Columbia Crest were fired for questioning an arbitrary drop in wages, racist treatment, and unsafe and unsanitary working conditions.

Farmworkers were overlooked when the federal minimum wage, overtime and collective bargaining protections were passed and have also been solely excluded from Washington state's recently passed universal health care legislation. The vineyard workers through the leverage of this boycott and the help of the United Farm Workers of Washington State are seeking a collective bargaining agreement with the wineries.

Three defendants Sheila Payne, Peter Bohmer, and Mikel Pelly all who pled not guilty will be appearing in the Olympia municipal court on October 27th at 2pm for their pretrial motions.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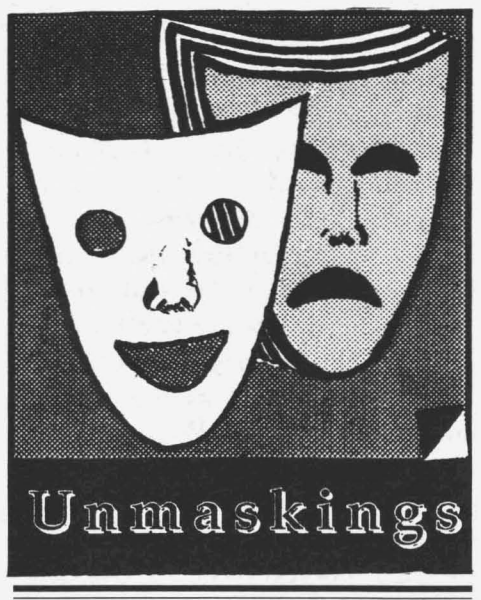

Bring the Troops Home Now!

Ron Jacobs

There is a point in any military mission where its original intent becomes secondary, if not irrelevant. This usually occurs after the politicians and others who sent the soldiers off have had their say. It is at this point that the well-meaning (and self-serving) cheerleaders in the government and media, having laid the groundwork, can then only fund, report, and rationalize what the army is doing. Which is usually killing and dying in order to survive.

The United States is dangerously close to such a threshold in Somalia. There is no longer even a pretense of humanitarianism occurring in that ravaged African country. Hundreds of Somalis have been killed by troops from the U.S. and elsewhere. Additionally, dozens of soldiers under the U.N. command have lost life and limb.

Yet, the government keeps the military there. In fact, it continues to send more. They have yet to give us a reason, either. Surely there are strategic interests involved--we cannot ignore Somalia's proximity to Iran and Iraq. Economic reasons seem to play a role, also. Conoco, in whose corporate headquarters the U.S. command is located, owns 70% of the oil rights in the country.

Siad Barre, the deposed dictator of Somalia, was the man who signed the oil agreements with Conoco. His departure after a brutal war during which his troops massacred tens of thousands left these agreements up in the air. Last December the U.S. government seized the moment by manipulating public emotions over the starvation shown on their TV screens, and sent in the marines. The soldiers, believing they were there to do good, traveled to Africa like Santas in olive drab. From Conoco's headquarters they passed out food.

After the pictures of soldiers and Somalis disappeared from the public eye, the mission changed. The U.S. and its U.N. henchmen began the process of "nation-building." In plain English, this means finding a group of pliant locals willing to go along with financial (and other) arrangements beneficial to the west. If this fails, then the plan is to just impose a government. After all, what better way to ensure compliance than by running the whole show. In Somalia, the process should have been easy since no government existed.

Unfortunately for the U.S., Conoco (and who knows who else), Mohammed Aideed and thousands of other Somalis haven't seen things their way. That's why the action in Somalia is going slowly out of control. In recent statements, U.S. officials seem divided as to what the actual goals in Somalia are. Some claim "nation-building" is still necessary. Others claim the opposite. Either way, the troops are still there and the question remains: why are we killing those whom we supposedly went to save?

...the U.S. government seized the moment by manipulating public emotions over the starvation shown on their TV screens, and sent in the marines.

The troops should come home now. Before the policymakers begin to rationalize our continued escalation in order to protect some mythical honor. Or, even worse, to "justify" to the American public the deaths of those who went before. With all due respect to the dead and wounded in the last wars, if not because of them, such a rationale rings exceedingly hollow with each succeeding incantation.

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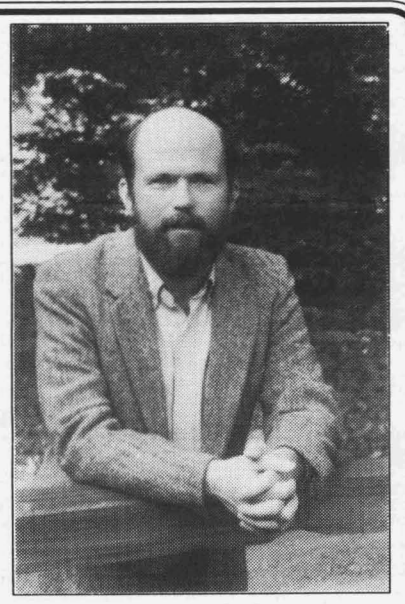

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Arab American Author to Speak in Olympia

Arab Americans, a Hidden Minority

Char Simons

Her grandmother, Anissa, established Jordan's first public library, operating it out of the family home. Her grandfather was offered a movie role by legendary director Cecil B. DeMille. Instead of snapping up the proposition, grandfather Salih laughed and gave Cecil a goat.

For Arab American author Diana Abu-Jaber, whose first novel, *Arabian Jazz*, was published last summer and is to be issued in paperback in late spring 1994, the richness of those early family tales is a far cry from the racism she has encountered as part of an ethnic group so demonized in this country that the U.S. government does not even count it as a minority.

For Arab Americans like Abu-Jaber, racism is all-too familiar. Anti-semitism does not only target Jews, though the tactics are similar: swastikas slid by anonymous hands under Abu-Jaber's office door at the University of Oregon where she teaches creative writing, racist slurs smeared on the walls and family heirlooms stolen by thieves who broke into her home, phone calls from the Federal Bureau of Investigation during the Persian Gulf Burp wanting to know what she knew about "subversive Arab activities."

Her parents in upstate New York also experienced an increase in threats during the Gulf conflict.

"They got lots of crank calls. It was always an intermittent thing, but then they started getting nasty, threatening calls at night. You learn to anticipate violence.

"I've felt racism the most here in Eugene," says Abu-Jaber who grew up in upstate New York and Jordan and, with husband Michael Clark, has lived in Michigan, Iowa and Nebraska. "Maybe it's because I've lived here the longest, or because it's the place where I'm coming into my own with my Arab heritage."

Arabian Jazz, published by Harcourt Brace last summer, is the fifth draft and three-year culmination of Abu-Jaber coming to terms with her Palestinian and Jordanian roots. The book's main characters, sisters Melvina and Jemorah Ramoud, are reincarnations of herself. Family patriarch Matussem, who comes alive through vibrant dialogues so thick with Arabized English the reader can almost hear him, began as a portrait of Abu-Jaber's father but evolved into the ideal father. Religion is only an undercurrent of the book. The family, like many in parts of the Middle East, has both Muslim and Christian members, the author explains.

Though writing since middle school, Abu-Jaber's early works of short stories lacked the mixture of intensity, passion and light-heartedness of *Arabian Jazz*. It wasn't until a college professor encouraged her to write from her experience as an Arab American that Abu-Jaber's work caught on, being snapped up by the third publisher it was offered to. Without losing its Arab flavor, the 374-page novel set in upstate New York transcends ethnic boundaries, describing generational and cross-cultural conflicts familiar to just about any new immigrants and their somewhat, though far from totally, Americanized children.

Since then, Abu-Jaber has explored the role of "other" through authors such as Kafka. The creative writing course she teaches this fall, *First Generation American Writers*, includes works by plenty of "hyphenated-Americans" such as Gish Jen, Oscar Hijuelos, Bharati Mukherjee and Nahid Rachlin.

Although one of only a handful of Arab American authors, Abu-Jaber bristles at the role of spokesperson she is sometimes thrust into both by her own ethnic group and others.

"You can't be a speaker for your people," says Abu-Jaber, who considers herself a Palestinian-Jordanian mongrel whose Arab ancestors included both Muslims and Greek Orthodox Christians. "There's so little Arab American literature that it gets put under a microscope. It's hard enough to sell a book about Arabs. If I had featured Islam, it might have blown the minds of the publishing world. Islam is so politically charged that no matter what you do with it, it feels like danger."

"At one point I considered changing my name to May Ashton. For years and years, I thought of my heritage as a nuisance." Abu-Jaber

"My relationship with the Middle East is one of return. When I was younger, I had a very fragmented sense of self. I couldn't find a role model for a first generation anything. My parents' models were to be like them or be the evil American. Both choices seemed bad and unpleasant," she said, her long, thin limbs curled up on a couch in the highrise apartment overlooking Eugene, Oregon she and Michael rent.

"At one point I considered changing my name to May Ashton. For years and years, I thought of my heritage as a nuisance. It meant we were different and the objects of ridicule," says Abu-Jaber of her Euclid, New York childhood.

Although Abu-Jaber lived in Jordan for a year when her father decided to return to the Middle East in the late 1960s, it was too late to meet her inspirational grandparents.

"I always wanted to emulate my grandmother. She built her own civilization through language," explains Abu-Jaber, a sizable portrait of grandfather Salih, a Bedouin shephard, looking over her shoulder.

Upon returning to Jordan, Abu-Jaber's father had difficulties finding work while her mother, a German Catholic, had problems fitting in. So along with her two younger sisters, Abu-Jaber and her family left their ancestral town of Yehdouda and returned to upstate New York. Even at age 10, that year in Jordan, a land where children are not pressured to have the latest Barbie doll, left an indelible mark on Abu-Jaber.

"I didn't feel nearly as much like an outsider in Jordan as I did in this country," says Abu-Jaber, who still tries to keep up her Arabic skills.

As for the prospects of peace in Palestine/Israel following this fall's historic signing between Palestinians and Jews in Washington D.C., Abu-Jaber admits to uncertainty and unease.

"I hate to admit my ambivalence about it, but there it is. It will allow Palestinians to survive in one way or another but I also fear what it really means. It leaves me with a lot of nagging questions and worries. There's still a lot of anger and grieving that has to happen. I've never felt quite so torn apart by happiness, sadness and confusion," she says.

Diana Abu-Jaber will be giving a reading to be followed by discussion at 7pm, Nov. 19 at Four Seasons Bookstore, Olympia.

Char Simons is an Olympia-based freelance journalist.

Arab American Author

Diana Abu-Jaber will be giving a reading to be followed by discussion at

7pm
Nov. 19
at Four Seasons Bookstore
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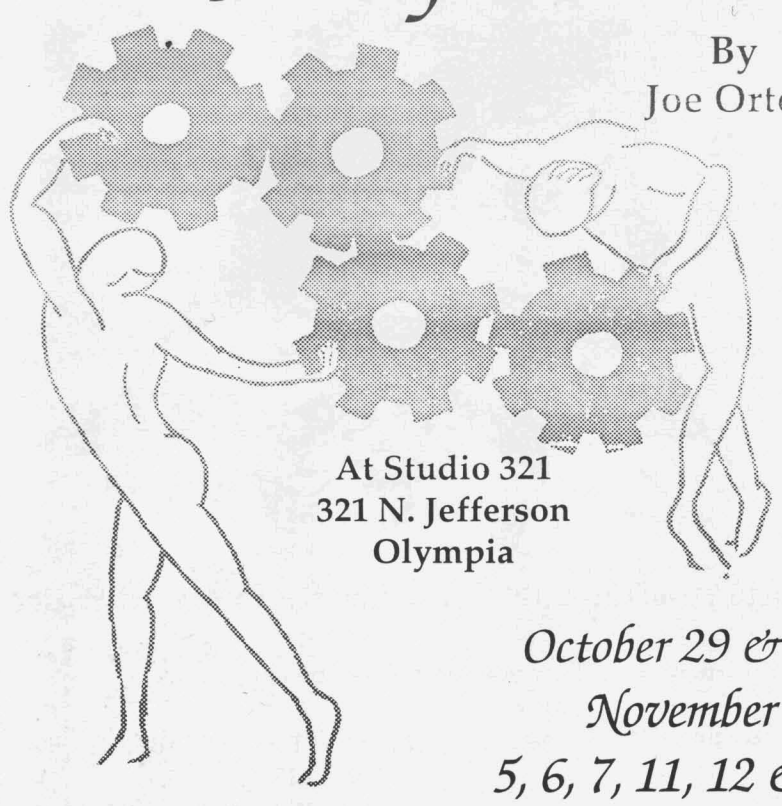
Blackwash Theatre Presents

The Good and Faithful Servant

By
Joe Orton



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(601/602, continued)

based on need. I-601 is shortsighted in that purports that the only factors of cost worthy of consideration are population growth and inflation. The Initiative appears to be ignorant of the fact that we have an aging population which will create increasing demand for services to the elderly. The Initiative makes no attempt to look at school enrollments or the needs of displaced workers resulting from a changing resource base. In the case of I-602, a formula based on personal income and the spending pattern of the past is used. Here, the future is restricted by the past. Again, changes in population by age group, school enrollments, and the resource base are nowhere accounted for in the formula.

There is widespread agreement that taxes are unfairly assessed in this state. But these ballot measures do nothing to alleviate that inequity. Instead, they exacerbate the problem. Perhaps, if you're wealthy enough you do not notice when tuition costs go up. Or perhaps, if you're wealthy enough you do not notice when school enrollment lids are lowered. And perhaps, if you're wealthy you do not notice when the library reduces its hours, or when the classroom sizes are larger, or when bus tickets and fees at public parks are instituted or go up. But even if you're wealthy, you cannot afford fewer milk, drinking water, or restaurant inspections. Even if you're wealthy, you do not like making your request to an answering machine because public employees must be in three places at once. And even though you are wealthy, you do want the state to carry out activities which promote and allow you to have your say in a public forum.

The proponents of these measures act like the state has been on a spending spree and that somehow our elected representatives failed to act responsibly in this past or previous sessions. But anyone who works for the State knows that programs were cut drastically last year. Ask those currently on RIF registers whether the State cut spending. Ask those who routinely work over the forty hour work week whether the State cut spending. Then reflect upon the fact that last Spring, newspaper headlines repeatedly alarmed us of the revenue shortfall that the state was experiencing. Those in favor of these measures either are serving narrow special interests or have suffered short term memory loss (maybe both).

Both ballot measures require Declarations of Emergency and a supermajority vote in the legislature. What a windfall to all of those well off under the current inequitable system. They only need to convince a small group of Representatives or Senators to vote NO and things can remain just as they are. Those benefitting by the status quo, furthermore, need to contribute to a lot fewer campaigns.

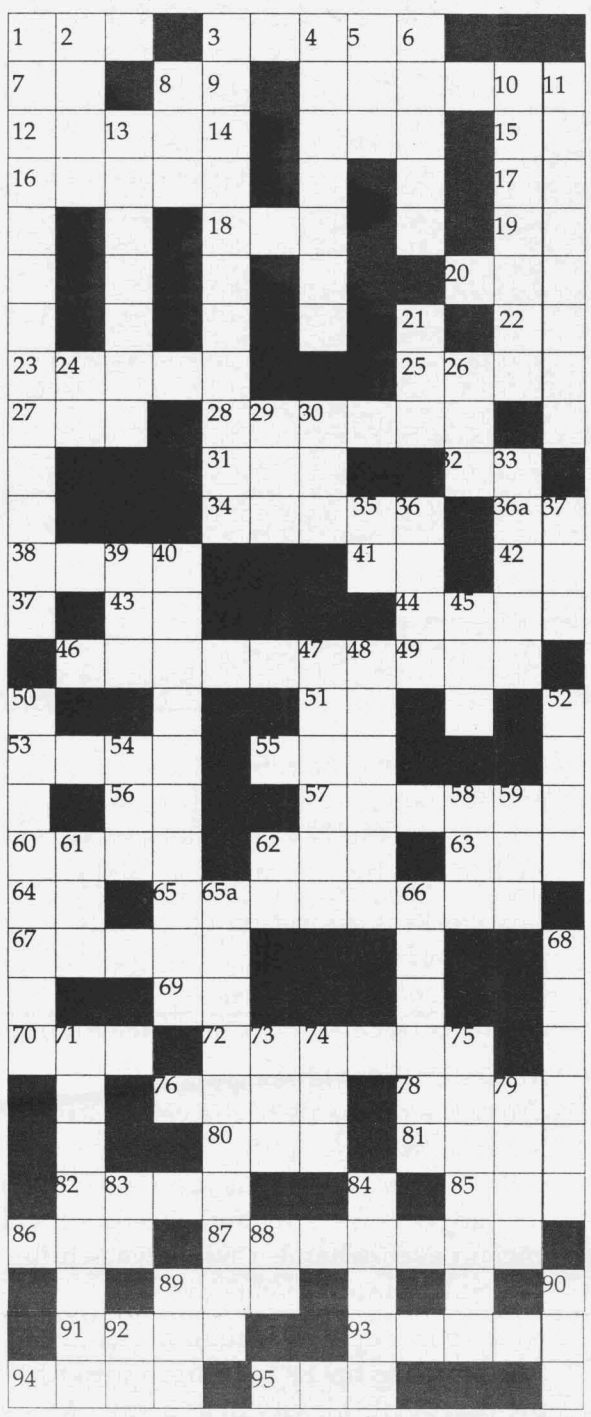
If the electorate could come to consensus on what is waste and what programs should be cut, then those would be appropriate ballot measures. We could all agree that we no longer need such and such. Yet, the electorate is a diverse and divisive lot. Sponsors of ballot measures know they could never get such agreement in an election. That debate properly belongs in the legislature among democratically elected representatives. Moreover, it is important that those representatives have an equality of power. And that those responding to a conservative, status quo agenda not have inordinate strength granted to them not by the weight of their argument, but fixed instead by an arbitrary and obtuse law.

How then and what then should we do to make our government more accountable and efficient? The best way to require a more accountable and efficient government is through a knowledgeable and informed electorate. But informing the public costs money. Educating a citizenry to make good decisions with regard to government costs money, too.

Ballot Measures 601 and 602 will give us poorer not better government. Vote NO on both these measures.

Teresa is the TCRC secretary.

Funky WIP Crossword Puzzle



Solution next month

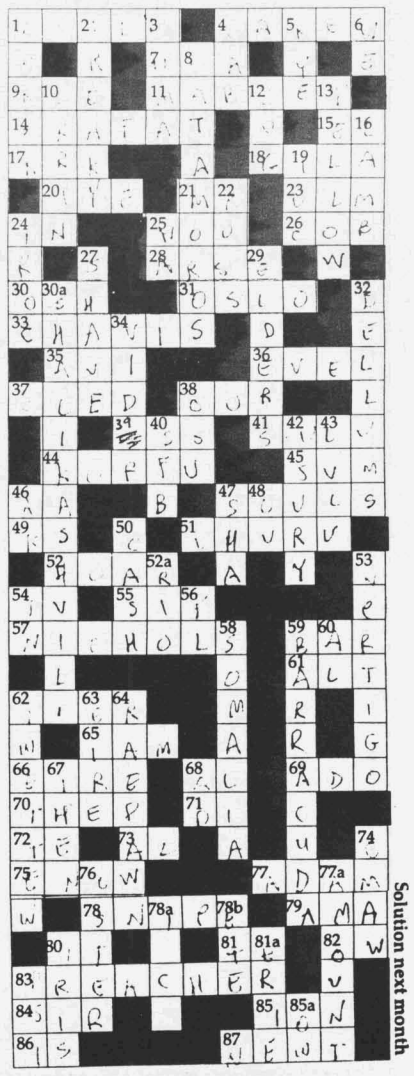
Across

1. "___ It Now"
3. The Basque's paramour
7. Homerun
8. Hwa Rang ___
9. "____ on!"
12. Somali leader
14. Man's name
15. University of California
16. Sierra ___, Africa
17. Quiet!
18. The National Organization for Women
19. Mercedes series
20. Martial arts master
22. Inho Cohen (init)
23. Feng ___
25. Ho Chi ___
27. Garden tool
28. Furry critter
31. Record label
32. Mythical planet
34. "___ y mas" on KAOS
36a. Note bellum
38. TCRC Coordinator Johnson's nemesis
41. Arts & Entertainment network
42. "From Here ___ Eternity"
43. Minnesota
44. To halt
46. Toronto Blue Jays boss (2wds)
51. A Volkswagen
53. Israeli fighter aircraft
55. ___ Dawn Chong
56. Deb Puller (init)
57. They work for 1 down
60. Lion's sound
62. The 4th Ave ___
63. Scholastics Aptitude Test
64. Man's name
65. Federation starship
67. Woman's name
69. Electronic warfare
70. Hither, thither and ___
72. Haitian prime minister
76. Unit of hay
78. Jet brand name
80. Negative
81. 70s rock group
82. We, in France
85. Alan London Smith (init)
86. Air Defense Artillery
87. Author/filmmaker Sembene
89. Obligation
91. One of Kirk's nemeses
93. Belonging to columnist Barrett
94. Life is said to be one
95. Cheer

Down

1. Chairman, U.S. Joint Chief of Staff
2. Great lake
3. KAOS Program Director
4. Supreme Allied Commander Europe (SACEUR)
5. Operations, for short
6. Unfortunate Hittite
8. Noise
10. The King of Jordan
11. Olympia civil rights activist
13. Talk show host
21. Actress Thurman
24. ___ Chi Minh
26. Man's name
29. Friend, in France
30. With, in Germany
33. 70s actress
35. Mother, affectionately
36. West, in France
37. Be ___, hip hop!
39. Virginia Military Institute
40. NCC-1701
45. Tube-launched, optically-tracked, wire-guided missile
47. Famous thoroughbred
48. Defensive auto maneuver
52. TCRC's Tassoni, for one
54. Woman's name
58. USAF Office of Special Investigations
59. A place to crash
61. Natural resource
62. ___ Jones
65a. Spaghetti sauce (2wds)
66. Woman's name (2wds)
68. Haitian dictator
71. TESC faculty Tremblay's home Nation
73. French greeting
74. To permit
75. Middle Eastern nation
79. Capable
83. Same as 32 across
84. Love, in Italy
88. Man's name
89. Iron, for one
90. Extrasensory perception
92. New Age chant

Last Month's Solution



Solution next month

Fairytale

Yesterday, I offered roses,
deep, red, and endless,
and the nameless face of her
fluttered past my cheek,
into my hair,
mimicking a moth dance in the night,
until morning doves cooed a warning,
and she
dripped below, underneath my feet,
Pulsing dead inside me
through a chain,
woven and padlocked.
Wailing with my blood,
a gravestone pounded to her chest,
like the sorrow puddled around us,
to jump into,
and out of,
and into again.

He beat me the night she was born.
The leather smack, smack, smack
against my belly
to blind away the pain,
and nudge her awake
to this world
of triggers, and bright lights, and knives,
and mothers
who drown their babies
with their tears,
behind backs,
between beatings,
before he comes home.
It takes little and so very much
to own the pain of a girlchild,
and erase away
the zebra stripes behind her eyes,
black and blue marks
or bars to peer through.
Collecting her history
with the dust of yours,
into a cardboard box
to grow moldy and soft,
beneath the kitchen sink,
tapping her forehead
with water
where she no longer blinks
because hour tears have dried
the death of hers.
And in her waxy state,
you feel circles,
like the spiral pupils of your mother
on her deathbed.
Circles to fall into, lean against,
collapse on top of,
and repeat and repeat and repeat
woman story,
echoed in the blankness of your face
when he beats you,
or does his thing and then rolls off
to smoke,
or yells for supper,
or watches football,
or never comes home,
or just is.

Yesterday, I offered roses to my daughter,
I never knew,
but in dreams,
at night,
when she talks
to remind me
of the violence
sleeping in my throat,
and the empty tick-tock of the day,
etched in a pattern of circles,
like the woman story
creased
with the wrinkles
of my brow.

D. Maia Huang

The Stowaway

My fat cat purrs with a well-fed hum,
dreaming of innocent murder.
I send checks to selected causes,
a bargain to buy my own innocence.
Today you flew to the hungry equator
and my heart followed, a stowaway.
It saw, from the window of you plane,
as only a little free heart can see,
the full white breast on the northern side,
and the other, on the Mother's heart-side,
brown and bruised and almost dry.

Please return my errant heart to me,
so I can write another love poem
for my long book about my heart.
Out there it sees and feels too much,
while I sit in my cut-rate yanqui mansion,
guarded my our monstrous arsenal,
and I hear my respectable neighbors
wailing their insatiable infant greed.

Craig Oare

Vacant Lot

Driving down Plum Street
past the Japanese-sister-city gate,
we christen the "Zen Bulldozer Garden" and laugh;
we had watched them cut the plot from the vacant undergrowth.

City workers, appropriately attired,
pause for moments
on carefully place stones
during coffee breaks from office routines.

Across Union, hidden from view,
above the remnants of the veiled, sacred stream,
is a ruin, still
veiled in ivy, monstrous juniper,
apple gone wild, and chest-high grasses,
ancient even when I, a wide-eyed child,
entered thirty years before.

New apartments have their backs to us.
Now that the tracks have been torn up,
the plague of this city ticks away like a watch.

Yet the electric immanence of death
becomes a mere current,
a shudder in the breeze.
Hidden in these leaves,
the foliage breathes a breath,
deep and slow,
timeless, wide,
even as the oblivious traffic drones just outside.

D.C.

Cursive

So I'd tell her, if she were here,
how much I like her handwriting,
(not mentioning her convoluted syntax)
if she were here, which of course she's not
and won't be
until long after this mood has passed,
if then.

And the air moves too slowly:
pictures hang precariously from the walls,
threatening the floors
or the dog
or something.

Still, she comes to mind
sa I suppose a favorite painting
might to someone newly blind:
like berries to a hibernating bear,
a confusion of senses,
when nothing remains to be done until,
at best, some later time.
Were there something to be done
it would have been.

On too nice a day to stay inside
one should try not to read
more than one book.
My quota for the day is done
yet despite the pull
of the sun through autumn leaves I sit
as the dog walks through the room again,
bored, with a jangle of
registration tags,
familiar.

Reduced to common thought, then
like protective coloration:
What is it sunlight does
to window glass?
Is the fly on the windowsill
sleeping or dead?
Where died the dog go?
Here, boy.

Her handwriting
in its smooth-curved simplicity,
like that of a
little girl.

Michael McNeilley
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